THE PRIEST

Vol. IV May, 1948 No. 5

Currente Calamo 323

The Taft-Hartley Act 331

Narberth Inventory 336

Who Started It? 342

Exploiting Radio 344

How to Lose Souls 347

"With This Ring I Thee Wed" 348

"Preach the Word" 352

Willa Cather and the Archbishop 354

Code and Cult 357

Smith vs. Dallman 362

This One Happened to Me 366

Our Daily Time-Table 367

N. O. D. L. Notes 372

Sermon Suggestions 375

Book Reviews 384

Correspondence 398

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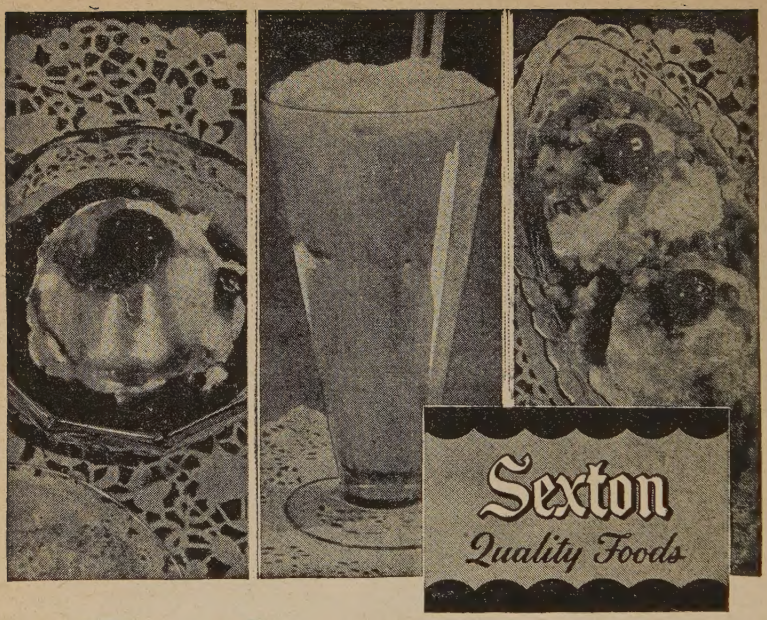

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Currente Calamo

This Month's Editorial

OUR good friend and associate, Fr. John F. Cronin, S.S., wrote this month's editorial at our special request. The Taft-Hartley Law is a subject that had become so befogged through the charges and counter-charges of both the unions and the NAM that we thought our readers would appreciate an opinion from one who has devoted considerable time to the study of economics and labor-relationships.

Fr. Cronin got his Ph. D. in philosophy at the Catholic University, after which he taught for a time at St. Mary's Seminary, Baltimore. During that period he became engrossed in economics, arbitrating strikes and finally writing a textbook on the subject. At present he is on the staff of NCWC's Social Action Department.

He tells us that we'll find a more lengthy analysis of the Taft-Hartley Law in his most recent book, **Catholic Social Action,** to be issued next fall by the Bruce Publishing Company.

Hymn-Records Planned

WE understand that Fr. Gales of the Catechetical Guild is collaborating with Fr. Eugene Walsh, choirmaster at St. Mary's Seminary on Paca Street in Baltimore. The two priests are at work on a series of albums recording the best of our Catholic hymns as part of a plan to help educate the taste of our people in this matter.

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hymns to our Blessed Mother.—Incidentally, the Paca Street Choir is singing this month on the Catholic Hour.

Fr. Gales is taking advance orders on the album at the Catechetical Guild, 145 E. 5th St., St. Paul, Minnesota. Tentative price is $3.50. We are sure that after sampling Fr. Walsh's work on the Catholic Hour you will agree that his choir deserves repeated hearing.

This is a project with which we are devoutly in sympathy. We welcome and appreciate the co-operation of both Fr. Gales and Fr. Walsh in helping to develop the apologetic of good sound hymns.

Help for Convert Makers

GREAT impetus will be given to the convert movement in America we feel sure by the symposium **Winning Converts**, just off the P. J. Kenedy & Sons' press in New York. The volume contains contributions from eighteen persons who have achieved outstanding success in convert work.

Twenty-one years ago, Fr. O'Brien brought out **The White Harvest**, the first symposium on convert work to be published. (A new revised edition is expected shortly from the press.) During the 21-year interim, however, many new developments, techniques and methods of recruiting prospects and of instructing them have been worked out. **Winning Converts** seeks to mirror all these new methods which have increased so notably the progress of convert work in this country.

The volume brings out several facts of great importance to all

THE PRIEST **MAY, 1948** **VOL. 4, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Important...!

WINNING CONVERTS

edited by

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Priests engaged in work among Negroes in Chicago

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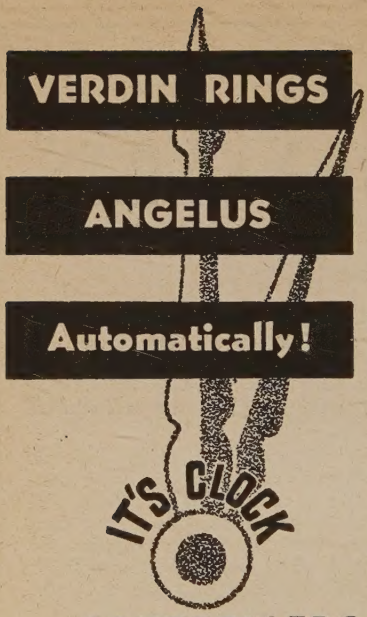
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priests engaged in convert work. The first is that the establishment of an inquiry class greatly increases the number of converts. In large parishes which had been receiving but 20 converts annually, the establishment of a well-publicized inquiry class brought the total number of converts over the hundred mark during the first year.

Practically all the parishes receiving a hundred or more converts a year report the establishment of systematic classes of instruction preceded by an educational and publicity campaign to attract the largest possible number of inquirers.

A second fact which the study underlines is the wisdom of using the Legion of Mary to drum up prospects for the classes of instruction. Contributors to the symposium acknowledge the invaluable assistance of the members of the Legion of Mary in going from house to house and bringing to their classes large groups of people, with none of whom were the priests acquainted. The cooperative study shows what valuable allies the zealous priest has in these devoted Legionnaires of Mary.

Lay Help Necessary

A third finding brought out by the study is the importance of enlisting the help of all the lay people of the parish before the class of instruction is established. By announcing the class of instruction on the three preceding Sundays and by using the ushers and other active men and women of the parish as recruiters, pastors have been able to assemble audiences of more than a hundred in-

Continued on page 389

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The point of both books is the impossibility of a Christian lying quiet in his bed while men starve whom the Church might nourish.

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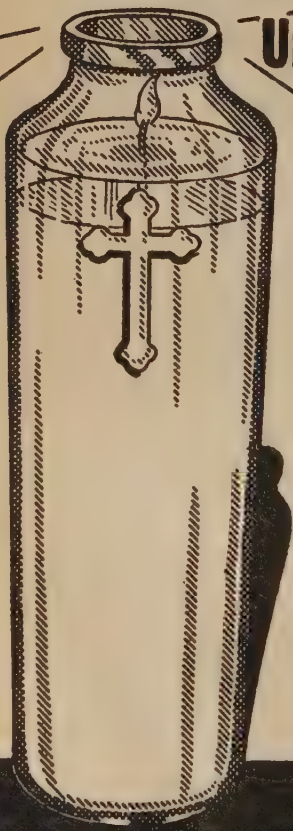

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VOL. IV MAY, 1948 NO. 5

Editorial Comment

The Taft-Hartley Act

NOW that the new labor law has been working for eight months, it is possible to look at it in perspective. When it was passed last summer, it drew anguished wails from organized labor and the liberal movement. Even now, a key objective of labor is the repeal of an alleged "slave-labor law."

Yet, to the public eye, labor is not wearing shackles. No unions have folded up as a result of the law. Possibly some organizing drives have slowed down, but it is not clear that the law was the main cause. We still have strikes, wage increases, and normal collective bargaining. Many are wondering: why the excitement?

It seems fitting, in view of the coming political campaigns, to attempt a dispassionate appraisal of the Taft-Hartley Act. We shall hazard this appraisal, even though future developments could change the picture. A few words on the background of the law, the main objectives, and the good and bad points of the new labor code might be useful.

The path of organized labor in the United States has been difficult. Unions grew in spite of severe and often ruthless opposition. Their beginning among the skilled trades gave them enough political strength to seek government help in organizing. Gaining new members as a result of this help, their political power also increased. The result was a cumulative growth in power, particularly under the New Deal.

Two labor laws during the 1930's were particularly important. The Norris - LaGuardia Act in 1932 limited court-power to issue injunctions against labor unions. This remedied a condition which had not been a credit to the American judiciary. Sweeping injunctions had been used to break strikes, cripple organizing drives, and generally to harass labor. This abuse was ended in 1932.

In 1935, the famous Wagner Act was passed. Under the new law, the federal government recognized labor's right to organ-

ize without employer interference. A National Labor Relations Board (NLRB) could seek court-help to enforce its rulings on this matter. As a result, labor unions gained millions of new members. This growth was most spectacular in the giant mass-production industries. A whole new labor organization, the Congress of Industrial Organizations (C.I.O.), owed its success in part to government protection under the Wagner Act.

As labor-power increased, there was a growing demand that responsibility be commensurate with power. Several attempts were made to amend the Wagner Act so as to include restrictions on union power. These attempts did not succeed until 1947, when the Taft-Hartley Act (Labor-Management Relations Act, 1947) was passed. This amended the Wagner Act and set up a new code of industrial relations.

Catholic social ethics would seem to endorse the principles behind the Wagner Act. Basically it affirmed labor's right to organize and protected workers in the exercise of this right. Recent papal encyclicals have likewise stressed labor's right to form unions of its own choosing. Furthermore, they have held it the duty of government to protect the weak in the exercise of their rights. At the same time, the state has the right and often the duty to regulate private groups when the general welfare demands it.

If labor abused its power seriously, and less drastic means of reform were not feasible, federal legislation to cure these abuses would be legitimate. A reform law would be just if it met real abuses in a reasonable manner. Such would be the principle for judging the main provisions of the Taft-Hartley Act.

The Right To Strike

Under the Taft-Hartley Act, labor's right to strike is basically unimpaired, with three important exceptions. These exceptions concern cases where innocent third parties are considered the victims of unjustified strikes. They include: strikes where public health and safety are involved; jurisdictional strikes; and some organizing strikes.

Where the public health and safety are involved in a strike, provision is made to delay the strike for about eighty days. Then a compulsory ballot is taken on the employer's last offer. In the meantime, a fact-finding board studies the issues and renders reports. After this process is exhausted, a union is free to strike. Other strikes on economic issues not involving the public health and safety, are legal where they do not violate a contract. The only limitation here is that a sixty-day bargaining period prior to expiration or change of contract be used for good-faith negotiations.

A second type of strike is strictly forbidden. This includes

jurisdictional strikes and strikes or boycotts aimed at influencing third parties. Thus, unions may not strike in order to claim jurisdiction over a certain type of work. The NLRB is supposed to determine jurisdiction where a dispute exists and is not settled privately. Likewise, it is unlawful to strike to force an employer to use or cease to use any particular kind of goods or services. Thus if Union A, making electrical products, were to strike, Union B could not aid it by refusing to handle electrical products made by non-union labor or by a non-striking plant. Finally, a union may not strike to force an employer to join a union or an employers' organization. This would prevent unions and employers from uniting against another employer who refused to go along with a proposal by the first group.

Organizational Strikes

A third type of forbidden strike relates to organizing activities. It is illegal to strike to force an employer to recognize a union other than the duly certified union selected by his workers. It is also forbidden to strike to force another employer to recognize a union not certified as being the choice of his workers. These regulations meet two situations. The first is where a minority group loses in an election for union representation in a plant. Yet its members may be so strategically situated that they could strike to force the employer to accept them rather than the majority union. Secondly, there is the case where a union could call a strike in one plant and thus shut down a supplier who refuses to recognize a union which has not been chosen by his employees. Union representation must be chosen by democratic processes. Any other method is enjoined by law.

The common pattern in forbidden or restricted strikes is the safeguarding of innocent third parties. In public-health or safety strikes, it is the general public which is protected. In the other cases, employers and workers are given immunity from undemocratic coercion. This phase of the law answers the public clamor arising from crippling basic strikes, jurisdictional strikes, and various forms of coercion and racketeering.

An impartial appraisal would note that the abuses covered in this section needed remedy. It is questionable, however, whether the approach taken here is the most desirable. It is a legalistic approach to a problem which is basically one of human relations. Undoubtedly it will get results on immediate issues, but will it tend to promote better labor-management relations in the long run? This question has been posed by many Catholic students of the problem. The ultimate aim is not merely to remove surface evils, but to attack underlying causes of industrial disputes. It is an open question

whether this approach will achieve a genuine meeting of wills between the parties affected.

Union Policies

The new law affects internal union policies in various ways. In general, it strengthens the powers of individuals and weakens the controls exercised by unions over their members. The basic right to organize remains unchanged, but the coverage is limited. Foremen are not protected in their right to organize, and certain special groups may not join the same union as the production workers. Employers are free to criticize unions, provided they do not indulge in coercion.

The closed shop is forbidden. A union shop, where workers must join the union after a specified time, is permitted with some restrictions. Where a union shop exists, an employer may not discharge a worker because of union protests except for non-payment of dues. In such cases, the NLRB can prohibit excessive initiation fees.

Unions must file data on their financial status and issue to members annual financial reports. Their officers must also file affidavits that they are not Communists or members of related organizations. They can receive a check-off of union dues only upon written authorization revocable annually. Health and welfare funds must be subject to careful control and impartial administration. Union funds may not be used for political contributions or expended in a political campaign.

Union officials may not receive any payment from employers, except in return for services rendered or in payment of a just debt. They may not exact from employers payment for services not rendered. This forbids "make-work" or "feather-bedding" practices. Moreover, even where a union represents a group of workers, individual workers may deal directly with their employer.

The net result of these restrictions is a sharp lessening of union power over its members, The reasons for these changes are well known. They are aimed at Communistic and racketeering unions. Rather than prohibit abuses directly, the approach favored is to remove certain basic powers hitherto enjoyed by many unions. Thus, the closed shop was one of several factors protecting certain corrupt union officials. It is outlawed to remove this protection.

Once again, impartial appraisal notes the abuses, but questions the remedies. Thus, to attack union autocracy and racketeering, the well-established tradition of the closed shop was abolished. This change was protested by many employers as well as by unions. They felt that the tail was wagging the dog, and that abuses by a minority led to punishment of the majority.

Even the matter of union discipline is more complex than it appears on the surface. It can be abused in the way of autocracy. But where it is absent, a union is often at the mercy of irresponsible demagogues and disrupters. Civil rights of union members could be protected directly, without throwing out the baby with the bath.

Conclusion

It is difficult to state in a brief editorial the intangibles which caused many Catholics in the social-action field to oppose the Taft-Hartley Act. It is not that abuses by labor were condoned in a spirit of blind partisanship. Many even felt that legislative remedies were needed, at least for some of the abuses. But two main faults seem to pervade the law, and this caused many to protest against it.

The law was legalistic, relying upon government coercion to prevent evils. But the entire trend of recent collective bargaining, in spite of many faults and failures, was in the direction of voluntary co-operation. Less hasty legislation would have aided, rather than bypassed this trend.

Secondly, the law tended to attack abuses by weakening underlying institutions. By such indirect approaches, the good as well as the bad suffered. It was not clear that such a method was really necessary.

Since the law has been in operation, it has not led to the tragic consequences predicted by its enemies. Yet this result has been due largely to the residue of good-will and voluntary co-operation built up in the preceding period. Employers generally have used the law only to fight real abuses. They have not used ambiguous provisions or legal loopholes to attack unions which were rendering a fair service to their members. Such employers have tried to save sound and traditional practices, insofar as the law would permit them to do so.

These are the reasons why many feel that the law can be improved. Real abuses could be forbidden, when necessary. But the emphasis should be positive, not negative; psychological rather than legalistic. Upon such a structure, a foundation of sound labor relations could be built.—J. F. C.

For the Record

Father J. M. Vosburgh, O.S.M., in "Novena Notes," gives the interesting information that a check-up on the 48 State Governors of the United States shows that 14 are Methodists; 10, Baptists; 9, Episcopalians; 5, Presbyterians; 4, Lutherans; 2, Congregationalists; 1, Unitarian; 1, a Mormon; 1, a member of the "Christian Church"; 1, a Catholic.—Springfield Mirror.

Narberth Inventory

CHECKING against information provided last year by our subscribers and according to their records and a recent survey, the National Council of Catholic Men reports 239 secular papers carrying weekly Catholic-information articles into a total number of 2,470,387 homes —and Dr. John G. Bowen, in charge of Narberth at NCCM, tells us that that is a conservatice estimate, since it does not make any allowance at all for papers whose circulation figures are unavailable.

Most sensational development of the year in this line is the Knights of Columbus advertising on a national scale, handled through the K. C. Supreme Council. Many local councils have also gone ahead on their own, contacting newspapers in their area and procuring space, free in many instances, hired, where necessary, using Narberth material.. Thus the Knights in Indianapolis, and, with commendable zeal, the Knights of the State of Washington, who have bought up practically all the available papers in this state, furnish editors with NCCM-Narberth copy. That their program is not too expensive is shown by a circular to the Washington Knights asking for a minimum contribution of only two dollars per member.

It has been the experience of NCCM that when a K. C. council sponsors Narberth work, the project goes ahead smoothly and without interruption year after year. The zeal of the ordinary parish organization depends very often on the interest of the over-worked priest in charge, or on one or another individual. A K.C. council, as a rule, has great stability and staying-power.

Since it makes so apostolic a project for program-hungry councils, priests would do a great service to the cause by presenting the Narberth apostolate to the Knights, explaining it, and urging them to sponsor it in their communities.

Another interesting phenomenon is the zeal of one priest in Westmoreland County, Pennsylvania, who oversees the work in seven papers with a combined circulation of about 45,000. The articles have been running four years under his supervision. To begin with, he canvassed the editors personally after assuring himself of the local pastors' good will in the matter.

This suggests the idea of a priest especially delegated by his Bishop to make a systematic coverage of the diocese, placing the articles, and then servicing the syndicate, reassuring hesitant editors and supplying fresh copy when that becomes necessary.

Leaflet Societies

In addition to this newspaper work, there are at least 22 groups sending the articles by mail in leaflet form to selected lists of non-Catholics, professional men, and persons who have expressed an interest in the Faith. As far as NCCM's records show, these leaflets are going once a month to 16,259 people. Most active in this line is the Detroit Archdiocesan Council of Catholic Men, whose list comprises 9,125 KKK members, Protestant ministers, and non-Catholic parties to mixed marriages.

For your information and to give you a line on what your neighbors are doing, we present the list of newspapers currently on the Narberth Syndicate.

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1. The use of NCCM-Narberth copy in *free* space.
2. The use of NCCM-Narberth copy in *hired* space.
3. The use of locally-written copy in *free* space.
4. The use of locally-written copy in *hired* space.

Where a newspaper is using other than NCCM-Narberth copy in free space, the entry is followed by the classification number (as above) into which it falls. The list is incomplete and in some cases obsolete. The editors of THE PRIEST solicit your co-operation in correcting the information.

If Catholic-information articles are appearing in your community and the paper is not listed here, we would appreciate a postal listing the source of material, the name and circulation of the paper (estimate, if necessary), its location, and whether the space is free or hired.

If, on the other hand, articles have stopped appearing in your community and the listing is still on record here, a correction is in order and will be appreciated.

For further information on how to participate in this apostolate, write to Dr. John G. Bowen, National Council of Catholic Men, Washington 5, D. C.

ARIZONA

Flagstaff, Coconino Sun	4,300
Holbrook, Tribune-News	2,821
Phoenix, Arizona Rep.	54,809
Winslow Mail	3,864

ARKANSAS

Newport, Jackson Co. Democrat	1,540

CALIFORNIA

Bakersfield, Kern Herald	6,636
Inyokern, Ridgecrest Herald	700
Long Beach, Press-Telegram	61,151
Los Angeles Montebello Messenger	2,000
Los Angeles, Southwest Topics-Wave	26,452
Merced, Sun-Star	5,185
Randsburg, Ridgecrest Herald	3,000
Wilmington, Press-Journal	10,894
Woodland, Record	4,300

COLORADO

Aspen Times	1,240
Brighton, Adams Co. Republican	3,000
Crawford Chronicle	422

Denver Monitor 90,500
Gunnison Courier 900
Trinidad Chroncle-News 4,577
Trinidad Morning Light 3,400

CONNECTICUT

Torrington Register 8,354
Waterbury Democrat (3) 10,343

FLORIDA

Lake Worth Leader 2,500

GEORGIA

Irwinton, Wilkinson Co. News 1,200
Sandersville Progress 1,500

IDAHO

Cottonwood Chronicle 750

ILLINOIS

Beardstown, Illinoian Star 2,678
Carlinville Democrat 2,381
Carlinville, Macoupin Co. Inquirer 2,584
Chicago Heights Star 10,646
Chicago Heights Town Crier 4,521
DeKalb Chronicle 6,452
Delavan Times 587
Edwardsville Intelligencer 4,662
Eldorado Daily News 1,590
Farmersville Post 508
Forest Park Review 5,000
La Grange Citizen 3,210
La Salle News-Tribune .. ?
Lawrenceville Daily Record 3,126
Paris Beacon News 5,000
Spring Valley Gazette 1,517
Trenton, Clinton Co. News 1,223
Virginia Gazette 1,500

INDIANA

Aurora Bulletin 2,500
Ferdinand News 6,040
Indianapolis News (4) 165,000
Rising Sun Recorder 1,200
Tell City News 4,284
Tell City, Cannelton Inquirer 4,800
Vincennes Sun-Commercial 13,074

IOWA

Dodgeville, Mediapolis New Era-News 600
Eldon Forum 1,482
Greenfield, Adair Co. Free Press 2,808
West Point Bee 700

KANSAS

Bennington News ..... ?
Ellinwood Leader 1,000
Tipton Times 450
Troy, Kansas Chief 1,500

KENTUCKY

Central City Messenger 2,450
Central City Times-Argus 1,500
Earlington News 1,266
Louisville Courier-Journal 135,706
Louisville Times 147,281
Shively Jeffersonian 6,600

LOUISIANA

Abbeyville Meridional 1,600
Baton Rouge State-Times and Morning Advocate 45,000
Bunkie Record 2,500
Bunkie Weekly-News 1,500
De Riddes Enterprise 2,000
De Riddes Beauregard News 2,000
Eunice New Era 3,917
Natchitoches Times 3,300
Opelousas Clarion-News 3,200
Reserve L'Observateur 1,000
Thibidaux, La Fourche Comet 1,000
Ville Platte Gazette 1,700
Vivian Caddo Citizen 2,000

MARYLAND

Balto. Correspondent 12,000
Preston News 3,361

MASSACHUSETTS

Abington Advertiser	?
Barre Gazette	1,200
Clinton Item	2,859
*Cohasset Cottager	
*Duxbury Pilgrim	
Framingham News	10,000
*Hanover Advance	
*Marshfield Mail	
Melrose Free Press	8,800
Melrose Leader	?
Milford Daily News	5,300
Northampton, Hampshire Gazette	12,000
*Norwell News	
*Pembroke Colonist	
*Rockland, Plymouth Co. Press	
Revere Journal	9,565
*Scituate Herald	
*South Weymouth Sun	
Springfield Republican	12,000

MICHIGAN

Dearborn Independent	7,421
†Ecorse Enterprise	
†Ecorse Herald	
†Ecorse Township Tribune	
†Lincoln Parker	
†Melvindale Messenger	
Redford Review	7,146
Walled Lake, Interlake News	2,000

MINNESOTA

Albany Enterprise	857
Chisholm Tribune-Herald	1,893
Cold Spring Record	750
Eveleth Register	30,000
Hermon Review	700
Lohrville Enterprise	?
Excelsior, Minnetonka Herald	1,020
Mankato, No. Mankato Review	500
Mankato Free Press	13,200
Maple Lake Messenger	600
Richmond Reporter	550

* Combined Circulation 6,150

† Combined Circulation c..... 20,000

Shakopee Argus-Tribune	1,390
Willow City Review	?

MISSISSIPPI

Kosciusko Star-Herald	3,500

MISSOURI

Chillicothe, Constitution-Tribune	4,900
Corder Journal	520
Linn Unterrified Democrat	1,650
Linn, Co. Republican	1,560
Norborn Democrat Leader	988
Potosi Independent Journal	2,100
Thayer News	1,200

MONTANA

Butte, Montana Standard	24,551

NEBRASKA

Bloomfield Monitor	1,100
Emerson Tri-County Press	886
Hartington Herald	1,685
Hartington, Cedar Co. News	1,969
Lindsay Post	373
Omaha, North Omaha Booster	?
Omaha World-Herald	98,800
O'Neill Frontier	1,140
Stuart Advocate	420

NEW JERSEY

Berlin Breeze	3,065
Blackwood Observer	3,655
Bloomfield Independent Press	5,734
Bordentown Register	3,000
East Orange Record	4,521
Elizabeth Daily Journal	50,000
Gloucester News	3,100
Orange Transcript	9,200
Paterson Evening News	30,550
Pelham Sun	2,500
Plainfield Courier-News	20,000
South Orange Record	3,000
West Orange Review	3,000

NEW MEXICO

Santa Fe Register	?

NEW YORK

Alden Advertiser	925
Blasdell Herald	2,500
Brooklyn, Canarsie Courier	2,079
Cohoes American	7,694
Corfu Enterprise	200
Cherry Creek News	750
Ellicottville Post	1,285
Hammond Advertiser	910
Hoosick Falls Standard Press	2,482
Lindenhurst Star	2,155
Livingston Manor Times	1,200
Livingston Manor, Roscoe Times	600
Lockport, Union Sun Journal	9,072
North Chili, Gates Chili Press	3,800
North Creek News	760
North Tonawanda, Evening News	6,903
Ogdensburg Journal	5,351
Oneida Dispatch	4,352
Oswego Palladium-Times	12,471
Salamanca Republican Press	2,633
Schenectady Gazeta Tygodniowa	6,400
Schuylerville Standard	2,000
Tully Times	856
Yonkers Herald-Statesman	26,873

OHIO

Amherst (3)	?
Chillicothe Republican-Herald	2,325
Nelsonville Tribune	3,159
Steubenville	?
Waverly Watchman	1,908

OKLAHOMA

Enid Morning News	14,613
Haskell News	900
Muskoge Independent	2,000
Wagoner Record-Democrat	1,803

PENNSYLVANIA

Apollo Sentinel	4,000
Elizabethtown Chronicle	4,000
Erie Dispatch-Herald	33,093
Feltonville Weekly	8,500
Greensburg Review & Tribune	12,908
Hastings, North Cambria News	804
Homestead Messenger	7,600
Juniata (Phila.) News	5,000
Latrobe Bulletin	8,168
McKees Rocks Gazette	6,000
New Kensington Dispatch	9,081
North East Breeze	2,901
Olney Times	18,000
Phila. Tribune	11,053
Punxsutawney Spirit	5,425
Tarentum Valley News	8,673
Vandergrift News	4,339
Youngwood, Westmoreland Messenger	6,500

TENNESSEE

Jackson Sun	10,046
Lawrenceburg Democrat-Union	3,807

TEXAS

Harper Herald	900

VERMONT

Burlington Daily News	5,312
St. Alban's Messenger	4,000

VIRGINIA

Hopewell News	2,700
Norfolk Pilot	77,505

WASHINGTON

Aberdeen Daily World (2)	15,700
Chewelah Independent	1,447
Kirkland, East Side Journal	2,450
Seattle Post-Intelligencer (2)	273,594
Spokane Review (2)	117,108

Tacoma News-Tribune (2)	51,908
Walla Union-Bulletin (2)	14,872
Wenatchee World (2)	12,000
Yakima Herald (2)	20,325

WEST VIRGINIA

Clarksburg	?
Huntington	?
Moundsville Journal	3,281
Parkersburg News	7,648
Parkersburg Sentinel	15,173

WISCONSIN

Black River Falls, Banner-Journal	4,100
Gillett Times	700
Laona, Forest Lake Tribune	?
Prairie du Chien Courier	1,996
Soldier's Grove, Kickapoo Scout	800
Sauk City, Pioneer Press	700

FOREIGN

Boorowa, N.S.W., Australia, News	?
Powell, B. C., Canada, Town Crier	?
Vancouver, B. C., Canada, Columbia (2)	11,000

Those Rich Bingo-Men!

Shortly after my ordination, several years ago, I had occasion to visit my brother who worked in a factory in Louisville, Kentucky. He works with a large, jolly colored man as his helper, and that day he introduced me to the man. Shortly after I left, the colored man approached my brother and said:

"Eddie, I never knew you had a brother who is a bingo-man."

"No?—the fact is, I have two brothers who are priests," my brother answered.

"Boy!" the colored man retorted, "I know you is crazy now. Two brothers who are bingo-men and you working!"—H.H.G.

When the German Emperor visited Pope Leo XIII, Count Bismark tried to followed into the audience chamber. A gentleman of the Papal Court motioned him to stand back, as there must be no third person at the interview. "I am Count Otto von Bismark," shouted the German, as he struggled to follow his master. "That," replied the Roman with calm dignity, "accounts for, but does not excuse, your conduct.—**Reader's Digest.**

Thank God when you are on bended knees for that one fact—that in the act of kneeling you are fulfilling the Will of God.—**Abbot Chapman.**

Who Started It?

Charles G. Fehrenbach, C.SS.R.

Ember Days ahead . . .

IT'S a fair bet that sometime in your life you heard this announcement from the pulpit (or perhaps made it yourself): "Wednesday, Friday and Saturday of this week are Ember Days, days of fast and abstinence. Workingmen and their families may eat meat once on Wednesday and Saturday." Who put the "once" in there?

Undoubtedly the good Pastor who first worded his announcement in that way meant to recall to those concerned that, even if they were entitled to the Workingmen's Indult (which pertains solely to *abstinence)*, nevertheless they might still be bound by the general norms of *fasting*, according to which persons obliged to fast may eat meat only at the principal meal. However, the general practice of wording the announcement as above leads to an infinite amount of confusion, definitely gives the wrong impression, and often results in the multiplication of subjective sins.

A careful reading of the Workingmen's Privilege granted to the Bishops of the United States by the Sacred Congregation of the Propagation of the Faith on March 15, 1895, and renewed pediodically since, makes it clear that abstinence, and abstinence alone, is the subject matter of the Indult. The Indult allows the eating of meat to workingmen and their families on certain days when meat is forbidden by the general law of the Church. The Indult by no means wishes to restrict the use of meat to *one* meal—for everybody. The concluding sentence of the first paragraph reads: ". . . on those days on which the Ordinary permits the use of flesh meat, this permission, as regards those who are obliged to fast, shall extend to one meal." The Indult could just as well have said: "What is said here is *abstinence* derogates not at all from the general law of *fasting*, according to which persons obliged to fast may (on a non-abstinence day) eat meat at only one meal." Such was the general teaching regarding the use of meat before the promulgation of the New Code. The Code Commission gave new force to this teaching in its decision of October 29, 1919.

But what of the vast army of *non-fasters?* What of those members of workingmen's families under 21 and over 59 years of age? What of the sick, the convalescent, those engaged in strenuous labor, and all those others between the ages of 21 and 59 excused or dispensed for one reason or another from the obligation of fasting? There is not the slightest doubt that all of these may eat meat as often as they wish on all days on which the Workingmen's Indult is oper-

ative. (S. C. Conc., 17 Oct., 1923).

To be specific, the non-fasting members of workingmen's families (which will frequently be the entire family, for as Father Lydon says, it is usually understood that the workingmen themselves do not fast [*Ready Answers*, p. 15] because of the nature of their occupation, and certainly conscientious housewives frequently have cause to be excused or dispensed) may eat meat as often as they please *on all days of the year*—Ember Days, Lent and Vigils included —with the exception of Fridays, Ash Wednesdays, forenoon of Holy Saturday and the Vigil of Christmas.

If this were made clear to our people, fewer would be troubled in conscience about "eating meat more than once on an Ember Day." Children in grammar and high school, and youngsters under 21 who go out to work would not have to worry about "Mother giving me meat for lunch and serving it at supper too." Most of our people are entitled to eat meat as often as they wish on these days. But they are misguided by the announcement that meat may be eaten "once" by workingmen and their families. Sometimes, they deliberately eat meat more than once, erroneously convinced that it is seriously sinful to do so. In this way, hundreds of subjective mortal sins may be committed for which there is no objective basis.

A simple solution would be a rewording of the announcement. The following would seem to do the trick and is quite in accord with the law and the Indult: "Wednesday, Friday and Saturday of this week are Ember Days, days of fast and abstinence. However, workingmen, and the members of their families who are obliged to *fast*, may eat meat at the principal meal on Wednesday and Saturday. Those not obliged to fast (youngsters, the sick, the aged, those doing laborious work, etc.,) may eat meat as often as they wish on these days." A similar announcement would cover the other days of abstinence, e. g., the vigils of Pentecost, Assumption and All Saints.

What's that I hear you say: "Who is a workingman?" Ah, that's another question, somewhat more ticklish than the one just treated. If you are really interested, consult the *Ecclesiastical Review* for March, 1930, page 295. You'll like the discussion printed there—unless you're a "professional" man!

A holy priest makes a fervent people;
A fervent priest, a pious people;
A pious priest, a decent people;
A decent priest, a godless people.

(From an old proverb)

Exploiting Radio

Richard Ginder

A Narberth Plan for the air

IT'S easier for us Catholics to get radio time than newspaper space. Besides the four major networks, our country has practically an infinity of little stations—"coffeepots," or "light bulbs," as they are called—dawn-to-dark units, subsisting mainly on recordings and local talent. There is one in almost every county seat; every large city has at least one, and sometimes three or four—and their number is increasing every month. They have more time than they know what to do with.

In most cases, a priest can get a regular weekly spot just for the asking. As a matter of fact, the FCC requires that some sustaining or non-profit programs be carried as a condition for the issuance of a broadcasting license. But in some cases a priest is asked by a station-manager to accept responsibility for a weekly program, and he refuses.

Why? Because it has been the general experience of such priest-managers of radio programs to find their brother-priests uncooperative. Such a "show" goes reasonably well for the first year or so. And then the novelty wears off. There is no fan-mail—no rush of converts—no natural compensation of any sort. The priest who accepts a radio-booking has to mark off a date on the calendar. He has to sit down and type out a ten or twenty-minute talk. It may mean a trip of eighteen or twenty miles, or farther. It isn't his responsibility, and he has work to do in his own parish. So it is that the priest-manager, wherever he seeks his talent, finds himself getting the brushoff, the run-around:

"Who? me? Aw, Joe, I'm too busy. We have confirmation coming up next month. Maybe another time . . . Have you tried Kelly yet? He's pretty good at that sort of thing . . ."

But Kelly sends him to Pavlik, and Pavlik sends him to Atkins, etc., etc., and, of course, the poor priest-manager, being merely an equal among equals, has no authority to say "Come!" and have anyone respond.—The writer understands that in the Diocese of Harrisburg, Bishop Leech has given Father Lawrence Schott the authority necessary to cope with the production problems of local programs.

The net result is that we're losing a lot of time, with an invaluable propaganda medium. Think of what such an opportunity would represent to the H. J. Heinz Co. or Burma-Shave—and think of how they would rise to the challenge.

The rector of a diocesan seminary told us that a priest had

been in to ask if he wouldn't assign a deacon a week to talk over the radio in a nearby county-seat—a town of 17,000. The station blanketed an area of 1,260 square miles. That priest was at his wit's end. He was in a small deanery and had exhausted the good-will of his fellow-priests.

When the writer expressed dismay, another priest sitting with us said, "Shucks, that's nothing! I could have had fifteen minutes every morning over WZYX," situated in a city of 66,500 population, "but I didn't have the time to take on the work."

"Isn't anybody using that time?"

He shook his head no.

"And does the offer still hold?"

"Yes, as far as I know."

On page 336 of this issue, you will see a current summary of the Narberth work. When a priest has been able to procure newspaper space, by purchase or lend-lease, he doesn't have to bother writing a 400-word essay each week. He sends $10 to the National Council of Catholic Men each year and gets in return a pad of 52 essays, made to order for the situation. He turns these over to the local editor and then he's done with it until the following year. If the priest had to write his own newspaper copy, we have no doubt that the number of papers carrying Catholic-information articles would be considerably reduced. The Narberth Plan makes things easy.

It's our intention, as far as we are able, to do the same thing for radio work. The writer has had a lot of experience on the air. We have no special eloquence, no flair for beautiful prose. We just write out a talk, then sit down in the studio and read it into the microphone. Any priest could take our paper and read it over the air with the same effect. We just picture ourselves as instructing a convert across the table. We're trying to be matter-of-fact, sincere, and persuasive.

If any priest will write to us and outline his needs, we'll be glad to supply him with a talk, tailored to meet his situation. If he is a priest in charge of a regular program, he can take our talk and read it himself or ask another priest to read it. Even where a priest has abundant talent at hand able and willing to prepare original material, he might want a few talks on hand for emergency purposes. Naturally—as with the Narberth work—we wouldn't expect any "plug" or credit-line.

Let's say, then, that you are in a town with a small radio station. You go to the manager and ask if you may have fifteen minutes or half an hour a week. You work out the details of the program: maybe it's to be a 3-minute record, then a half minute's introduction, a 7-minute

talk, 3-minute record, and a half minute close. You write to us and we'll see to it that you have a 7-minute talk on your desk in good time every week. All you have to do is to get over to the station every week and read it.

Whatever your problem, write in and we'll see if we can't help you exploit that time.

The Defective Detective

It will be remembered that a few years ago a group of young men were arrested in Brooklyn because they had in their possession seven or eight rifles and what some people supposed was the making of a bomb. It was said that the youths procured these guns because they feared that communism was becoming a real threat in this country and they wanted to be prepared. No one will forget the part Walter Winchell played in an endeavor to bring these desperate plotters to a sorry end. Over the air and in his column he had all kinds of suggestions and information for the FBI. He knew where the rifles came from, who put up the money for them, and how they were to be used by these youths whom he called The Christian Front.

The court found there was nothing to the charges brought against the boys and not one of them was convicted. "But within the last few weeks," says a writer to the Brooklyn **Tablet**, "we have read of thousands of pounds of TNT—enough to blow New York City to pieces—being seized in New Jersey and New York. This ammunition which would probably involve our nation in another war, was being sent to Palestine to kill people. The police, the FBI and other federal agents are searching for the lawless dynamite dispatchers who offer such a threat to our city. Walter Winchell, the demon investigator, the shrill alarmist, the recipient of leads on the most minute details regarding smaller threats, is strangely silent now. He has not given their names, their backers, their associates. He has not advised the FBI what to do. An explanation is wanted from our modern Paul Revere, the crusader for the Constitution and Law."—**Ave Maria.**

Some Record Fasts

According to Most Reverend Josef Teodorowicz, Archbishop of Lemberg, in his scholarly book, **Mystical Phenomena In the Life of Teresa Neumann**, Blessed Angela of Foligno lived twelve years without any food; St. Catherine of Siena about eight years; Blessed Elizabeth de Rent about fifteen years; St. Lidwina of Schiedam, twenty years; Blessed Catherine de Racconigi, ten years; Dominica Lazzari, and Louise Lateau fourteen years.—**Ave Maria.**

How to Lose Souls

From an address at the Catholic University

Claire Booth Luce

LET me tell you a story about a priest. I never knew or saw him. But his spirit and his power I can testify to.

He is probably dead, God rest his soul. I learned about him from a colleague of mine in Congress. A year or so ago, when it began to be rumored I was taking instructions, this Congressman, an able and decent fellow, though often strangely irascible, took me aside one day in the cloak room. He had been born, he said, a Catholic. Did I know what I was doing? Did I know what a strain Catholicism would be on my reason? In the end he told me his story.

He was bitter with an old bitterness that you could see had festered and poisoned all the conduits of his soul. He had been a very poor boy, an only son, who in his early teens had had to earn a living for his widowed mother, whom he adored. When he was fifteen, they moved to a strange town, where he thought he might do better. She died rather suddenly. (I believe that his grief must have been very intense, for he began to cry now, forty years later.)

He wanted her to have a fine funeral. He went to the priest. Then his voice shook with anger remembering that visit to the rectory. The priest was probably curt and casual. He told the boy that the money he had was insufficient to give her the kind of funeral the boy's broken heart had set itself on. The boy argued. The priest argued back. The boy shouted at the priest. The priest shouted at the boy. The boy ran away, frightened and sobbing with rage. But since his mother, that dearest lady of his life, had to be buried, that priest had to do it. The pitiful, scrimpy funeral at which he was the only mourner, was a double agony for the boy. For not only his mother was being buried, but his faith.

When he left the church that day, he left forever. He married out of the Church, and brought up two children in his wife's faith. Though he said they really have no faith at the moment.

How many other souls that priest may have lost to his Church we cannot guess. I know of four. And if that Congressman had been able to convince me out of the bitterness of his angry heart, there would have been five. All because of a few words, no doubt magnified by the anguished brain of a boy, and since that time magnified even more in years of cumulative bitterness. But in any case, they were words that could not have been Christlike.

"With this Ring I Thee Wed"

Matthew Britt, O.S.B.

Suggesting changes in the ring formula and the Ritual Supplement

THE purpose of this article is twofold: (1) to comment on the archaic language of the ring formula; (2) and to make some general observations regarding the Supplement printed for use in this country, whether published here or abroad.

Meaning of the terms: (1) *Ritual,* the *Rituale Romanum* of Pius XI, published in 1925. (2) *Appendix,* the second large section of the Ritual comprising three-eighths of the book. (3) *Supplement,* the part of the book following the Index and containing matter "pro Provinciis Americae Septentrionalis federatae." The Appendix and Supplement do not mean the same thing.

Our official *Manual of Prayers,* published by order of the Third Plenary Council of Baltimore and approved by Cardinal Gibbons, gives in full the ritual for the celebration of matrimony. In the ring ceremony we find the following in brackets:

"[*In some places the bridegroom says after the priest:* With this ring I thee wed, and I plight unto thee my troth]." Which being interpreted means: With this ring I wed thee, and I promise to be faithful to thee."

The brackets and the "In some places," etc. are not found in our Supplement, but the archaic ring formula is given as above.

Comment on the ring formula: First of all it must be borne in mind that it does not translate anything found in the Ritual, which says: "Then the priest sprinkles the ring with holy water, and the bridegroom having received the ring from the hand of the priest, puts it on the ring finger of the bride, while the priest says: In the name of the Father, and of the Son, and of the Holy Ghost. Amen." The bridegroom is not directed to say anything.

Holy Church smiles benignantly on a great variety of marriage customs, but she never admits them into her Ritual. In this country they are found in our Supplement, or in such excerpts of the Ritual as Father Griffith's *The Priest's New Ritual,* and Pustet's *Excerpta ex Rituali Romano.*

The general comment on the ring formula is that it is couched in old-fashioned, archaic English which must often be meaningless to the interested parties, the bride and bridegroom. We recently revised our New Testament, which can now be read in clear, idiomatic, twentieth-century English; and even the an-

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Father Matthew is the author of Hymns of the Breviary.

cient Vulgate Psalter with its Hebraisms and obscurities is being set aside for a new Latin text of great clearness. Is the ring formula, which the Church has not prescribed, any more sacred than the Scriptures? The language used in the formula is neither that of the home, the school, the press, nor the pulpit.

Low Educational Level in This Country

But are not we Americans well read and familiar with archaic language? Have we not read the classics from Chaucer to Shakespeare, and from Shakespeare to Upton Sinclair? Assuredly, we are the salt of the earth, the rock salt; but statistics, vile things, have robbed us of some of our savor. *The World Almanac* (1947, p. 346) gives "the actual educational level of the population of the United States, 25 years of age and older." We are told that "one-half completed approximately 8½ grades, and that a relatively high proportion of the population has less than a fifth-grade education." *The Almanac* refers to the 1940 Census as the chief source of its information. Surely some of these "graders," rock salt and all, are in every sizeable parish, and many a bridegroom, prompted by the priest, wonders what he is saying when he "plights his troth" as he slips the ring on the finger of an equally puzzled bride. So much for the general comment. To be specific:

(1) *I thee wed.* Why talk backward? This is not even a legitimate Quakerism. But it is romantic! It possesses an ancient flavor! It is poetic! In administering the sacraments prose is the normal form of speech; leave r o m a n c e and poetry to the cutting of the wedding cake and to the honeymoon.

Like "The Book of Common Prayer"

This same "I thee wed" is in the Anglican *Book of Common Prayer.* It was "lifted" from some ancient Ritual in use in England before Henry VIII, the great widower, wept over the loss of so many wives. Protestant churches have a predilection for archaic words and forms of speech which seem to imply that their institutions of yesterday have come down through the long centuries unchanged and unchangeable. The Catholic Church stands in need of no such archaic window-dressing.

(2) *Plight.* This verb is no longer in current use in sense of to promise. It is found "chiefly in the phrase *to plight one's troth,* to pledge one's faith; to make a solemn promise or engagement" *(Oxford English Dictionary).* There is a noun "plight" in common use in such phrases as "in a sorry plight," or "luckless plight"—not a very cheerful connotation for the average bride while the ring is being placed on her finger. If in the dead past the verb "to plight" meant "to promise," why not use the modern intelligible term and let the dead past bury its dead?

(3) *Unto.* A much overworked preposition and adverb in the King James version. In modern translations such as Confraternity, Knox, and Spencer the preposition "unto" is replaced by "to," and the adverb by various constructions. According to Webster the preposition is now used only in antiquated or formal style; and the adverb in the sense of until is obsolete.

(4) *Troth.* There are at least two pronunciations. In the first the vowel *o* has the same sound as the *o* in oft, soft, cough; and to add to the fog these words are pronounced differently not only in different sections of the country, but in the same section of the country, and even by members of the same family. In the second pronunciation the *o* is long and troth rhymes with oath and both.

In our Supplements up to at least 1890 we find truth, not troth. Apparently a previous generation wrestled with the idea of making the last word of the formula intelligible. *The Oxford English Dictionary* styles the phrase "to plight one's troth" an archaic diction. How many senior high-school students can write a correct definition of "troth"? Let any doubting Thomas give the test, then brace himself against the resultant jolt. But are not students provided with excellent dictionaries? They are, but how many make serious use of them? There is a dictionaryphobia abroad in the land, and a phobia for most things that would make a soft head hard.

No speaker can make a greater mistake than to suppose that his hearers understand the words he uses because he himself knows their meaning. The national "educational level" should be kept in mind. Archaic and obsolete words form but a small part of the vocabulary of any high-school student. Give the bride and bridegroom a break on their great day. Either modernize the language of the ring formula, or omit it, or use the form in the Ritual.

About the American Supplement

The American Supplement. Is there an official one? Who authorized its publication? Who publishes it—Benziger, Dessain, Desclee, Mame, Marietti? An examination of three of these Supplements shows that they differ by more than forty pages, and differ too in contents even in important matters. The Pustet Supplement contains 34 pages, Benziger's 46, and Dessain's 77. In Pustet and Dessain there is some duplication of prayers in English and German; in Benziger no other language than English appears. It is quite evident that when a publisher plans to get out a Ritual for use in America he casts about for an editor, who, when found, seems to put into the Supplement what seems good to him and leaves out whatever he pleases. Thus Dessain's editor omits all mention of the "Short Form of Blessing Baptismal Water" mention-

ed below. And for the Reception of converts, the method he prescribes is unique and quite different from the one prescribed by the Sacred Congregation of the Holy Office, July, 1859, and by the First Council of Baltimore (p. 291 ff.) and by the Second Council (sec. 122).

All our Supplements, from at least as far back as 1870 to the present day, contain a "reference" (that is the correct word) to "The Short Form of Blessing Baptismal Water prescribed by the First Council of Baltimore and approved by Pope Pius VIII, for the use of missionaries of North America." The editors deserve no praise for the thoughtless and impractical manner in which they have been editing this Short Form. They give the two or three closing lines of the Form in the Supplement and refer the reader to the Appendix for the remainder. Such references are annoying. The whole Form would occupy about two pages in the Supplement. It is given in full in Pustet's carefully edited *Excerpta ex Rituali Romano* (1927, pp. 6 ff.), and in the earlier editions of Father Griffith's *Priest's New Ritual* (vide infra).

Later Editions Unsatisfactory

There are two forms for blessing Baptismal Water outside the regular times, Holy Saturday and the Vigil of Pentecost:

(1) The first of these is a long form in the Ritual proper, Tit. II, cap. 8. This form requires a cross bearer, acolytes, thurifer, the Litany of the Saints, etc.

(2) The Short Form, *Formula Brevis Conficiendae Aquae Baptismalis*, referred to in our Supplement, is the first thing in the Appendix to the Ritual with the addition of a few lines proper to America.

Since its publication in 1901, Father Griffith's little book has deservedly been a vade-mecum with the clergy. In the earlier editions, the "Short Form of Blessing Baptismal Water" was given in full (pp. 260 ff). After the author's death in 1919, some other editor took out the Short Form (all but the title!) and substituted for it the long form referred to in the preceding paragraph. Nor is this by any means the only anomaly in the book today.

An official, national Supplement for all the Rituals used in this country would seem to be desirable. No private editor could bring this about. The Committee of the Confraternity of Christian Doctrine found an efficient means of providing us with an excellent text of the New Testament; they would, no doubt, be equally successful in preparing a Supplement that would be written throughout in modern English, one that would be complete in every respect, one that would eliminate the private editor, one that would have a proper regard for the privileges accorded the American clergy by the Holy See and the Councils of Baltimore.

"Preach the Word"

Rt. Rev. John Belford, D.D.

"Talking is not preaching . . ."

IS it true that our preaching today is less effective than it was fifty years ago? There is a general complaint that we are not giving good sermons; that good preachers are rare and that our people are not receiving the instructions they need.

Perhaps, in our endeavor to provide all the Masses we need, we cut out the preaching or devote too much time to announcements.

Who can read the words of Our Lord and St. Paul or hear the various retreat masters without compunction? We have been sent to preach. Much of our education is a preparation for that work. Talking is not preaching. There is something in the living word—the word that comes from the heart and moves the heart—"Cor ad cor loquitur."

For some years, I tried to induce a few neighbors and classmates to join me once a week in a conference for our Sunday sermons. Some thought it was a good idea, but not one joined.

At that time, one of our daily papers published every Monday a page or two of sermons—nearly all by non-Catholics. Meeting the editor one day I inquired, "How is it that you seldom print a Catholic sermon?" He replied promptly and eagerly, "Why don't you send them in?" This he followed with, "Will you send us a few?" He agreed to print one or two every week if he could get them. I agreed to furnish them, "even if I have to write them."

Then my trouble began. I went to several of my friends—men who were giving and could give good sermons. Not one of them would agree to print—not even occasionally. For three years I supplied a column every week—in Friday for publication on Monday. It was a task, but it was worth the trouble. It made me read and study and write. Of course, it was costly. Criticism is not always fair and sometimes it hurts. But, I plugged away hoping for help. One friend appeared, but in a short time he gave up.

Several ministers in various parts of the country were very kind—they wrote for information and were thankful.

After a while, the publishers sent me a check every month, but I found that I could not continue alone, and I could not secure help.

It should be possible to prevail upon a few of our younger priests to take up this work. It would help them. It would compel them to prepare and induce

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Msgr. Belford is pastor of the Church of the Nativity in Brooklyn.

them to write and rewrite, thus improving their style and making effective their sermons.

Years ago (in 1883) I heard Archbishop Keane in an address at St. Charles' advise the students to devote all their energies to preparation for the pulpit. Two things the preacher must have: "lucere et ardere." The *lucere* is necessary. But without the *ardere* it will fall flat. *Lucere et ardere perfectum est!* A meditation on St. Paul's advice to Timothy will do us all good. "Praedica verbum."

JULIE - - - Or Housekeepers Are Hard To Get

"It's Twenty Grand In The First Race!"

Willa Cather and the Archbishop

John B. Ebel

The story behind a great novel

"ON the morning of the 21st of May, 1839, two young priests of the Diocese of Clermont, dressed as civilians, passed hurriedly along the streets of Riom before sunrise, and went out of the city by the main road leading towards Paris. Upon reaching the open country they stopped to await the coming of the diligence which was to take them over the first stage of their journey to the Seminary of Foreign Missions in that distant capital . . .

"A great and sublime sacrifice was being accomplished there at that moment. The younger of the two priests, in order to spare his family the heart-rending pain of a farewell, and likewise to escape their determined resistance to what he considered his vocation, had passed before the door of his father's house without stopping to enter. His young companion, whose own heart was still throbbing with the emotions of a similar sacrifice made only the day before, was scarcely less disturbed, but, drawing near to his sobbing friend, he lightly laid his hand upon his shoulder and pointed towards heaven. Silently they turned and continued on their way. The young fugitives were the Abbe Lamy and the Abbe Machebeuf."

Few people who read Willa Cather's *Death Comes for the Archbishop* will fail to recognize this incident as one that she used to great effect in her novel. It is the scene to which the beloved Archbishop Latour continually turns in reverie in his final illness as he awaits the coming of death in Santa Fe.

But not many know that her whole novel was really a biography of the life and labors of the Most Rev. John Baptist Lamy, first Archbishop of Santa Fe (Bishop Latour in her book), and of the Most Rev. Joseph Machebeuf, first Bishop of Denver (Father Joseph Vaillant in the novel). Almost every particular in the career of these real-life missionaries of the Church is portrayed faithfully in the novel; their characters are so carefully drawn that they are unmistakable.

For the wealth of detail for her narrative, published in 1927 and described by critics as "the zenith of her artistic maturity," the author turned to a biography, *Life of the Rt. Rev. Joseph P. Machebeuf*, from which our opening quotation is taken. This

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Father Ebel is an associate editor of the Denver "Register," Readers will recall his article, "Missionaries to the Proletariat," of some issues back.

book was written by the Rev. W. J. Howlett, an early-day priest of the Diocese of Denver who died in Nerinx, Kentucky, in 1936. Probably by mere oversight, she gave no acknowledgment of her great debt to Father Howlett, upon which the priest evidently wrote to her and conveyed a mild rebuke. She then described in the *Commonweal* how she had secured her material, giving Father Howlett's painstaking and laborious research full credit. She also sent him an autographed copy of her book, in which she begged his pardon and asked his blessing.

A "Catholic" Novel

If the United States has ever produced a "Catholic" novel, it is probably *Death Comes for the Archbishop,* written by the talented, gray-haired, little Protestant woman who died in New York City, April 23, 1946. Though she never became a Catholic, Miss Cather possessed a sympathy and interest for the Church that is amply shown in the depth of understanding and feeling in this work. There were two great influences in her life to which she ascribed, in part at least, this sympathetic attitude. One was her love of music that led her frequently to Catholic churches for the beautiful Gregorian chant, which she found to enthrall her senses and fire her imagination. The other influence was her friendship with the parish priest of Red Cloud, Nebraska, where she grew to adulthood on a ranch.

The moving story of the missionaries of the Southwest attained immediate popularity upon its publication. It was reprinted twenty-nine times and in 1945 was reset and printed anew. Willa Cather's deep affection for the characters is evident in the beauty of her portraiture. She later wrote another book of Catholic background, *Shadows on the Rock,* with its setting in French Canada. When asked how this book was selling, she replied: "Very well, thanks to the sainted Archbishop." Her own feelings had enkindled a like affection in her readers for Archbishop Latour; they sought him again in her other works.

The fidelity with which Miss Cather portrayed the events in the lives of Archbishop Lamy and Bishop Machebeuf is clearly demonstrated in the case of Jacinto, Archbishop Lamy's guide in real life as well as in fiction. The guide was discovered in 1936—nine years after the publication of the novel—living in Santa Fe; he was eighty-five at the time. Archbishop Lamy had found him seriously wounded after a battle between the Pueblo and Navajo Indians, and nursed him back to health. After his recovery the Indian remained with his rescuer, and received the name "Miguel Jacinto Lamy" in Baptism.

The life of this Nebraska farm girl who became one of the nation's foremost novelists would

itself make an interesting novel. Born in Virginia, she was taken at the age of nine by her parents to a ranch near Red Cloud, Nebraska, close to the Kansas border, where she grew to adulthood. Her early education was received from her two grandmothers, who tutored her, since there were no schools nearby. She worked her way through Nebraska University by doing newspaper correspondence. This experience proved of great value to her in her writing career, upon which she embarked after her graduation in 1895.

A volume of her short stories published in 1905 drew favorable comment and led to a job with *McClure's Magazine,* of which she became managing editor in 1906. After six years she resigned this position and devoted her time to freelance writing. Her first novel, published in 1912, had its setting in Europe. But its background was artificial, a failing she detected at once. As a result, she turned to the West for her stories—to the country she knew and loved.

A remark Willa Cather once made in speaking of *Death Comes for the Archbishop* should be a fruitful subject of meditation for Catholic writers tempted to go far afield for their topics. "I had always thought a book about Father Lamy should be written," she said, *"and I had waited years for some Catholic to write it."* It was with great timidity, the author herself confesses, that she finally put forth this book, for she realized the danger "of going wrong, in feeling or in some detail of a clerical life, when I was writing that book." How well she actually accomplished her task, she now has discovered.

The Work of Asceticism

Mortification is a voluntary limit which does not impair our physical and intellectual well-being but makes it more effectual and efficient. By this is not meant that Christians living in the world should perform the penances of the hermits of the desert or of the Trappist monks; but it is asked that they do not follow the demands of the body so as to make it more exigent and tyrannical. Mortification serves to form character, making Will master over all the other faculties. It is not difficult to understand how useful a sound asceticism can be. The difficulty arises in putting it into practice; a difficulty springing from the modern concept of life which bases all our happiness on the possession of earthly goods.—Luigi Sturzo, **Spiritual Problems Of Our Times.**

If his priesthood is to be to him anything but a life-long burden, a priest must be a man of prayer.—Keatinge, **The Priest: His Character and His Work.**

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, S.T.D.

DO we know for certain when Moses wrote, and must we hold for certain that he wrote the first books of the Bible?

We do not know the name of the pharaoh of the Exodus. Some authors suggest about 1300 B.C. as the date of the Exodus from Egypt. Others put the date earlier (Finegan: *Light From The Ancient Past*, p. 105, ff.). It is not a dogma that Moses wrote the first five books, but it is a Jewish and Christian tradition. The arguments of the critics, says the Biblical Commission, do not disprove the substantial authorship of Moses. A few additions were made later, and Moses used secretaries and previous documents and traditions (Biblical Commission, June 27, 1906).

Who said, "Where Peter is, there is the Church"?

St. Ambrose—4th century. "Ubi Petrus, ibi Ecclesia" (Journel: *Enchiridion Patristicum*, pp. 447-478). He who is in communion with Peter and his successors is in union with the one true Church. He is a Catholic.

Have the Popes given many ex cathedra decisions outside of General Councils?

Abbot Butler in his splendid work, *The Vatican Council* (2 vols., Longmans, 1930), Vol II, p. 227, quoting good authority says that only about twelve such infallible definitions have been given by Popes outside of conciliar definitions. The reposing power in the earlier centuries was a right derived from the public law of the Middle Ages, and not one inherent in the Papacy *jure divino* (op. cit., Vol. I, p. 14-22). Pius IX explicitly made this assertion in 1871.

Is the Bull "Unam Sanctam" of Pope Boniface VIII to be interpreted as infallible in all its assertions?

No. See Butler, op. cit., Vol. I, p. 16, ff. The infallible part refers to the Pope's spiritual power, not temporal.

Did Cardinal Manning try to prevent Newman from being a Cardinal through jealousy?

Some think so. But the present writer feels that this was not due to jealousy, but to the false but bona fide belief that John Henry Newman was not a sound Catholic in his teaching. At the Month's Mind Mass for Newman, Cardinal Manning said: "We have lost our greatest witness to the unseen" (Ward, Vol. II, p. 433, ff.). His memory is in benediction.

Do our Catholic institutions give a "just family wage"?

Not always. When it is impossible, we are excused, but when it is possible, we are guilty of injustice if we fail to pay an adequate family wage. Just wages depend on time, place, and economic conditions. The "current" wage for non-union men is not per-se just. The cost of

living is an essential consideration. See how Americans treat Mexicans and Negroes.

Is a living "family" wage a matter of the natural law of justice?

Yes, according to *Quadragesimo Anno* of Pius XI and other Catholic authors. A man has a natural right to marry; he has an obligation to support his family, and hence he should receive a wage sufficient to enable him to do so. The average man has nothing but his labor, and this should give him "a decent family wage" in normal conditions of industry.

What is the Church law on vows?

This is a big question. See Canons 1307-1315 and the part of the Code on Religious, Canons 487, ff. Here are some points of law: a vow is a free promise directly made to God to do something or to abstain from something that is pleasing to God. It binds under sin. *Public* vows are made in religious communities before the proper Superior, —poverty, chastity and obedience. *Private* vows are made by a person without official recognition.

The Bishop or his delegate can per-se dispense from private vows except the vow of perfect and perpetual chastity and the vow of entering a religious community with solemn vows when made unconditionally and after the age of eighteen complete. In general, public vows are dispensed from by the S.C. of Religious, but a religious under temporary public vows is dispensed *ipso facto* by lawful dismissal (Canons 647, 648), but he is not thereby dispensed from the obligations attached to Sacred Orders. See also Canons 641 and 642.

A vow ceases to bind at the end of the time for which taken, by substantial change of the matter promised (bankruptcy), by non-verification of a condition placed, or the reason for which the vow was taken, by annullment, dispensation, and commutation.

A husband can suspend a private vow made by his wife if it interferes with his rights, e.g., the vow of not using conjugal rights. A "resolution" is not a vow. Grave and unjust fear inflicted on a person makes a vow invalid.

I received a woman of the Greek Orthodox Church into the true fold on the occasion of a marriage. What rite does she follow?

She may join the rite of her husband in the act of marrying or during the marriage (Canon 98, sec. 4). Outside of this case, change of rite must be authorized by the S.C. of the Oriental Church. The decree of the S.C. of the Oriental Church of December 6, 1928 was abrogated on November 23, 1940, and Delegates or Nuncios of the Holy See can no longer permit laymen to change rites. The Holy See itself must be asked (S.C. of the Oriental Church).

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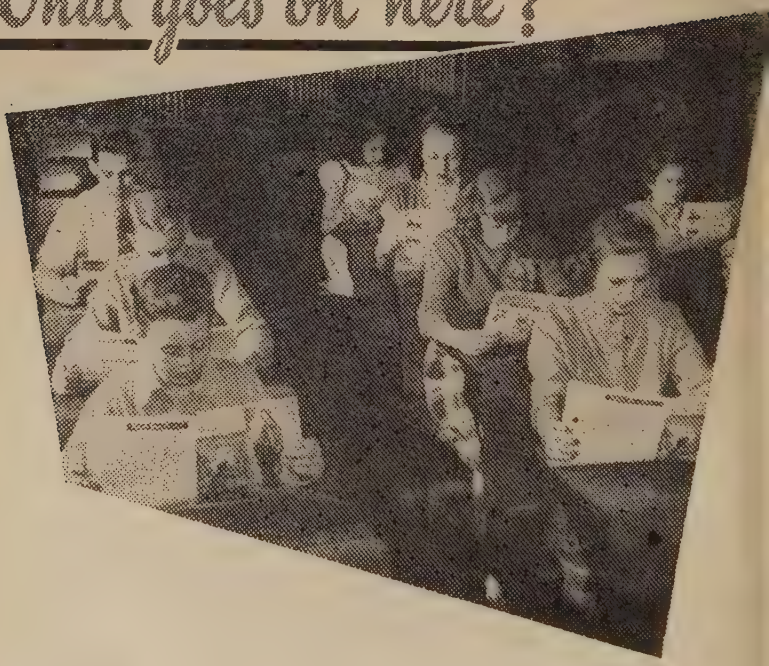

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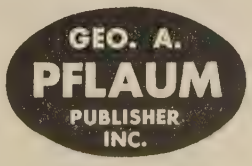

Smith vs. Dallman
or
The Bible versus Luther

Lon Francis

DALLMAN:

Christ bids us *eat* and *drink* His body and blood in the Lord's Supper.

The Pope bids the people adore and *worship* it when it is elevated, and in the Corpus Christi procession.

SMITH:

If Christ in the Sacrament of the Holy Eucharist is actually present not merely at the time of being received "in the Lord's Supper," as all Christians believed for fifteen centuries, and three-fourths of all Christians of the world believe today, then He certainly is *worthy of adoration and worship* not only when He is "elevated," not only in "a Corpus Christi procession," but in the churches where His divine presence in the Holy Eucharist is reserved for the worship of the people.

The Magi, who visited the Infant Savior at Bethlehem, saw with their senses no evidence of the Babe's divinity, but enlightened by faith they recognized that divinity, and "falling down they worshipped Him" (Matt. 2:11).

That the presence of Christ continues is clear from Christ's own words: "He that eateth My flesh and drinketh My blood, *abideth* in Me and I in him" (John 6:5-7). Christ frequently used this word "abide" to express a continuous union between Himself and the Heavenly Father, between Himself and "the members of His body." In John 14:10 Christ speaks of the Father "abiding" in Him.

The Lutheran teaching that Christ is present along with the bread and wine at the actual time of being received by the communicant is without scripture or tradition or history warrant. High Church Episcopalians believe in transubstantiation only because they have been taught that their Church did not lose Apostolic succession, or the Sacrament of Holy Orders, by which the priesthood of Christ is perpetuated. The Greeks, even the 100,000,000 who are not in union with Rome, believe just as Roman Catholics do concerning the complete change of the substance of bread and wine into the substance of Christ's body and blood and, therefore, concerning the continuance of His presence until the species or "accidents," under which He is present, becomes completely disintegrated. The Lutherans, not wishing to disregard completely the doctrine taught by everyone of the Evangelists and by St. Paul, who claimed that He received a special revelation from Christ concerning the Eucharist, teach that the communicant does actually receive the body and blood of Christ, but that nothing happened to the bread and wine. Having

lost the power to consecrate they cannot teach transubstantiation, but neither can they tell how Christ becomes present.

Christ "empowered and commissioned" only the Apostles and their successors to do what He had done; but no Protestant minister can rightfully claim to be a "successor of the Apostles." That to those who would succeed the apostles was transmitted the same commission and power is clear from Christ's words that His death would be remembered in the Eucharist "until I come." It was through the Apostles and their successors that Christ could be "a priest forever."

The consolation and joy of the primitive Christians, living in the Catacombs under the city of Rome, with a death sentence ever hanging over their heads, was the presence of the Holy Eucharist.

St. Irenaeus, Bishop of Lyons, who was born about the year 115, tells us that he had learned his doctrine from the lips of Polycarp, who, in turn, had received it from the Apostle St. John and others "who had seen the Lord." He speaks as clearly on the subject of the Holy Eucharist in the Catholic sense as does the Council of Trent. He writes (*Contra Haer. V II, 3*): "When the mingled cup and the made bread perceive the word of God, they become the Eucharist of the blood and the body of Christ at the time of consecration." If the bread and wine become the "living" Christ, then as long as the Eucharist is unconsumed Christ is present, and, evidently, He is worthy of adoration.

In the same work *Against Heretics* (v II, 3) St. Irenaeus writes that the bread and wine at the "word of God become the Eucharist, which is the body and blood of Christ." He then refers to Christ's guarantee of a glorious resurrection and a blessed immortality made to those who "eat His flesh and drink His blood." He continues: "For the bread which is of the earth, receiving the invocation of God, is no longer common bread, but the Eucharist consisting of two things, an earthly and a heavenly, so our bodies, receiving the Eucharist, are not now corruptible, because they receive the hope of resurrection" (*Ibid.* XVIII, 5).

The same doctrine is taught in the Didache, or "The Doctrine of the Twelve Apostles," which was written some time between the year 80 and 100 of the Christian era. It speaks of the faithful assembled on "the Lord's Day," to participate in the "breaking of bread," even then commonly referred to as "the Eucharist," which literally means "thanksgiving."

The Liturgy used in different countries among the primitive Christians contains Eucharistic prayers based on the belief that the bread and wine used in the Eucharistic sacrifice become "in very truth the body and blood of Christ." In the Didache we

read: "On every day of the Lord, after assembling, break bread and give thanks, after you have confessed your sins that your sacrifice be pure . . . For the Lord has said 'In every place there is sacrifice and there is offered in My name a clean oblation, for My name is great among the Gentiles'" (*The Didache XIV, 1-2*).

Surely the Lutheran clergyman must have read about the discovery in the Catacombs of innumerable "fish emblems" carved out of crystal, ivory, mother of pearl, enamel and precious stones. Now "the fish" among the early Christians was a symbol of the Eucharist, the Greek word for which is Ichthus. The word is composed of the first letter, in Greek, of each word of the sentence which reads *Jesus Christ, Son of God, the Savior.*" This symbol was inseparably connected in the minds of the early Christians with the Holy Eucharist. It will be recalled that on two occasions Christ multiplied the loaves and fishes, and related them to the Eucharist, which He promised the people at Capharnaum on the day following one of those miracles.

By this symbol early Christians would express that in Holy Communion they received "*Jesus Christ, Son of God, the Savior,*" as Catholics continued to believe all through the centuries and as they believe today.

St. Jerome, in the fourth century, refers to a painting in the Catacombs representing a fish with a wicker basket on its back filled with loaves, and in the middle, through the wicker work, there appears a large glass filled with red wine, and says of it: "No one can be richer than he who carries the body of Christ in a basket made of twigs and the blood of Christ in a chalice of glass" (*Eph. 125, Ad Rusticum*).

Found in the Greek chapel of the Catacomb of St. Priscilla was a fresco of the "breaking of the bread" depicting a Bishop offering the Mass before seven people, and on an Eucharistic table a dish holding five loaves and two fishes. This symbolism definitely indicated the Eucharistic significance of the banquet.

No one during the whole Christian era made a more thorough study of the history of the Mass and the Eucharist than Cardinal Wiseman, of England. He discovered that among Protestant bodies there were some 200 different interpretations given to the four little words "*This is My Body*" by people who are unwilling to accept the very plain literal interpretation. In his studies the Cardinal discovered the following difference between the Catholic argument and that of the Church's opponents:

"It consists in this, that we construct our argument in each case from all parts of the discourse, considered in relation with the historical circumstances, the philology of the language used, the character of our Savior, His customary method of teaching, and every other

subsidiary means of arriving at a true meaning. They, on the contrary, fasten upon some little phrase, in some corner of the narrative, which seems to favour their idea, or hunt out some other passage of Scripture somewhat resembling the words under examination; and, overlooking all the mass of accumulative evidence which we possess, maintain that it must all give way before the hint which that favourite little text affords, or be interpreted by that imaginary parallelism. Thus, it is in vain that we urge the repeated injunctions of Christ to eat His flesh and drink His blood, and to receive Him, and the manner in which He behaved to His disciples at Capharnaum. All this is nothing, because He said at the end, and too late evidently to prevent the defection of His disciples, 'the flesh profiteth nothing!' And yet these words, as has been fully shown, are nothing at all to the purpose of explanation. Again, nothing can be clearer than the words of Institution considered with all their circumstances; everything tells with us; but St. Paul interpreting an allegory, said 'the rock was Christ'; therefore Christ, when *not* interpreting an allegory, *must* be understood to mean 'this represents My Body.'

"The general objections to the Eucharist are offered in the same manner: they are taken from scattered reflections; they consist in weighing a chance expression against the over-powering collection of evidence derived from so many different contexts."

"I Have Some Marks on My Arm"

Two examples of the appalling ignorance of all things religious among many of the young people were given recently by Cardinal Griffin.

"A young couple came to the priest to put in their banns of marriage, the man a Catholic, the young lady a non-Catholic. The priest asked the young lady whether she had been baptized. Complete blank! 'Have you been christened?' he asked. 'I do not know, but I have some marks on my arm,' she said.

"An even worse example was of a young man brought up under an agreed syllabus, in a non-Catholic school. He was talking to the priest with a number of other non-Catholic boys, when he saw on the mantlepiece a picture of the Crucifixion. 'Father,' he said, 'what is that all about?' 'That represents Christ's death on the Cross to save our souls.' 'You mean to say that he went through all that? The poor fellow!' And that was all he knew of the founder of Christianity."—**Information.**

This One Happened to Me

Josiah G. Chatham *"That's religion!"*

MISS Doris told me about the old man Sunday morning after Mass. He lived in Iverness, a small backwoods Mississippi town. He was not a Catholic, but he had been sick for a long time, and he would appreciate a visit from a priest.

The house hadn't been painted for years. The yard was overgrown with weeds. The door was almost falling off the hinges.

An old lady hobbled to the door to meet me and ushered me into the room. The old man, however, was different. There was a fire in his eye and when he spoke, he spoke like a man with an education.

"Father, I'm glad to see you. Please sit down. You know there is something about Catholics. I'm ashamed to say it, but my own minister came to that door and stood outside and talked to me—once since I've been sick. He did not come in. Perhaps he knew my ailment. That reminds me, Father, of something that happened to me long ago. I am going to tell you about it.

"It was during the high water, and I was working in a town in the Delta. The water was up to the railroad tracks, and the trains were having a hard time getting through. One day, at the town where I was living, the train had an accident. The road bed was soft, and for some reason the train left the tracks just outside of town. The engineer was pinned down under the cabin of the locomotive, in the water. It was only with difficulty that he could keep his head above water and he was afraid that he was going to drown. A crowd of people, mostly passengers from the train, stood at the water's edge about sixty feet from the train. Everyone seemed to be stupified. There was no boat handy and some men had rushed to get one, so they could help the engineer. He was gasping and praying. . . when he called out and said, 'Is there a minister in the crowd to pray with me?'

"A minister stepped to the edge of the water and said the Lord's Prayer. Now where he came from I do not know. He must have been on the train. But, just at this moment, two sisters, two Catholic sisters, with their veils on and all their religious clothes, stepped out of the crowd. And what did they do. . . they stepped out into the water and waded and swam to that engineer, and they stood there in water up to their necks and held up his head and prayed with him for an hour. Father, this really happened, and, by gad, Father, that's religion."

Father Chatham writes from Natchez, Mississippi.

Our Daily Time-Table

The benefits of a daily routine

M. Eugene Boylan, O.Cist.R.

BEFORE we consider the question of the personal devotion to Our Lord and to His Mother which should be the foundation of a priest's spiritual life, we feel bound to point out the great need that each priest has for some rule of life. If the planning of our day is left to the caprice of the moment it is likely that we shall be like fallen leaves at the mercy of every little breeze of momentary interest or passing whim, circling around in some corner, getting nowhere. Even though we be men with a strong sense of duty, determined to overcome our caprices and to live each day in accordance with our ideals, yet, faced with an almost unbroken series of decisions to be made, we shall either lose all our energy in making these decisions instead of in carrying them out, or else we shall fail to decide and shall never succeed in devoting all our energies to any one particular task. There are so many duties crying out for attention, that anyone of them can only be done properly by deciding to close our ears to the claims of the others. Our very sense of duty and the urgency of our many obligations may even paralyze our power of decision and inhibit or sadly mar our power of acting. One cannot pray if one feels one should really be visiting the sick and one cannot give one's whole attention to a caller if one is listening to the clamor of the unprepared sermon.

It is true that it would be impossible to draw up in advance a complete plan for each day; some things depend completely on circumstances. Yet there are a number of decisions that can and should be made once and for all, and there are many things which will not be done if some regular time is not set apart for doing them.

The Benefits of Routine

On the other hand, there is a tremendous help to be got from routine. Every man who has marched in step with his fellowmen knows how the steady swing of the group can carry a man on, far beyond the limits of his normal powers. Even when walking alone, a constant, regular pace can lend a man extra strength and extra endurance, whereas, if we have to break step or to change our rhythm too frequently, we are soon fatigued. It is the starting and the stopping that use up gas.

The same principle must be applied to our life as priests. We can easily see for ourselves what a wonderful asset a regular habit of doing things can be. Just think what it would mean

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in a few years if, for example, we read the Bible for even five minutes before dinner every day. And, to repeat, we may be quite certain that there are many things in a priest's life which if they are not done by making them the object of a regular habit and routine, will never be done at all.

There must, then, be some rule of life that is beyond argument. It is quite another matter when we ask what that rule is to be. Here the present writer, a foreigner and a monk, is more than usually unfitted to prescribe. Yet there are some things upon which we may all argue and reach a working agreement.

The first thing, to our mind, is to fix the hour of going to bed. Admittedly, this may depend upon the time appointed for our morning Mass—which may be variable. Yet the time for going to bed should be fixed so as to give us say, seven hours of sleep. We say seven hours; but each man will have to decide for himself whether he needs more or less. If he needs more, let him be sure to see that he gets it by fixing a suitable time to retire. Otherwise he will find himself taking the necessary additional ration during his prayers or elsewhere when on duty!

Then we have to fix the time for getting up. Promptness in rising at the appointed time is a most important mortification in the life of a priest. It can have far-reaching consequences. It is not altogether unconnected with our promptness in repelling temptations. A stolen few minutes more in bed may have to be paid for very dearly.

The Time Before Mass

The hour of rising must be chosen so as to leave us sufficient time to be ready for Mass. What being ready for Mass means will depend to some extent upon personal outlook. It certainly means more than being washed, clothed, and shaved. Some prayer is essential.

Here we are faced with the vexed question of where in our time-table we are going to put our mental prayer. Many authorities insist that mental prayer should be made in the morning before Mass. There are many advantages to be gained by following their advice and certainly their view cannot be set aside without good reason. But for our own part, we must admit that if a particular priest finds great difficulty in making his prayer in the morning and is able and willing to perform it in the evening, we would be prepared to sanction his proposal, if only for no other reason than that he is more likely to persevere in the practice under more congenial conditions. Men's mental habits differ. For some men, it will be certainly much easier to pray in the evening.

In their case, however, we would strongly advise a short time of private prayer early in the morning before Mass, and we would insist upon some other

form of prayer, either the Rosary or part of the divine office, for example, or else at least some spiritual reading. We take it for granted that the priest has anticipated Matins and Lauds; Prime then, at least, could be said before Mass. For the rest of the Office it is not easy to prescribe. But some special time should be set apart for Vespers and Compline, and also for Matins and Lauds.

Starting the Day

So much depends upon a man's daily duties, that it is impossible to prescribe a detailed time-table. There is a great deal to be said for getting in some reading somewhere in the morning, if one's duties allow of it. In fact, for the man who makes his mental prayer in the evening, spiritual reading is necessary in the morning, if not before Mass, at least after breakfast. It will help him to supernaturalize his day; it will give him food for thought in his spare moments, and it will, generally speaking, orient his day towards God.

Canon Keatinge in his excellent work *The Priest, His Character, and His Work,* makes a capital proposal to each priest. He asks him *to give God two hours before breakfast.* He visualizes those two hours in this way: the first for meditation and Mass, the second for thanksgiving and the Divine Office. Without insisting upon this particular arrangement, we would earnestly urge this proposal of two hours for God before breakfast, on all priests. Certainly a man who is faithful to such a practice will never go far wrong. Admittedly, it is a fairly high standard; but there is no room for mediocrity in the priesthood. Mediocrity is only the beginning of laxity and is, therefore, fatal for the priest. We must never forget what God told St. John to write to one of His priests: "Because thou art luke-warm and neither cold nor hot. . .!" We know the rest. It is perhaps the most awful thing God ever said to man.

The same Canon Keatinge asks for something more, and adding our plea to his we beg the priest to pass as much of those two hours as he can *in his church.* It is extraordinary how easy it is—and how common—for a priest to get out of the habit of using the church for his private devotions. The habit is well worth forming and following.

The Hours After Breakfast

There is another point which we owe to Canon Keatinge. He suggests that the two hours after breakfast are "the hours most easily frittered away, if not entirely wasted." Experience will have taught most of us how true that is. There are of course many priests who find that these hours are full of work; but if we are not one of their number, it would be well to examine our conscience and ask ourselves what use *we make* of those hours after breakfast.

The rest of the day must be planned in accordance with one's duties. If we stop to think of all the things that have to be fitted in to our time-table, we shall feel like a man whose room is littered with various articles —each essential—to be packed, and who is wondering how all that mighty multitude is to be fitted into one small valise. Yet grips have been packed satisfactorily and successfully, and time-tables can be managed without any greater difficulty. Some experience by trial and error may be necessary before we achieve the right result.

Needful Obstinacy

The first difficulty of making a time-table having been overcome, the second difficulty—that of keeping to it—has to be faced. And in practice, one must at the same time, face the third difficulty in this matter—that of departing from one's time-table. In regard to keeping to it, there are certain elements of it, especially those related to our spiritual exercises, about which we must be absolutely *obstinate*. There is no other word for it! Only obstinacy and a grim determination will keep a man to the daily practice of prayer and of spiritual reading; and the chaff and banter, and the not-impossible ridicule of our clerical brethren, will soon make us depart from many other points of our plan, if we are not doggedly—aye, mulishly obstinate.

Yet combined with that obstinacy, there must be prudence and liberty of spirit. There are demands of duty—sudden sick-calls — and claims of charity against which no rule of life may be allowed to prevail. Obstinacy under such circumstances ceases to be a supernatural virtue and can easily become a natural vice. Self-love refuses to alter its own plans for anyone else. Liberty of spirit is always found in any departure from our rule in order to serve our neighbor, even if it may be to put up with an unwelcome visitor, for here we also give ourself to Christ in His members. All a priest's life consists in giving himself to God, either in direct service through Christ or else in indirect service to the members of Christ.

This view of our ministry is most important. Impatience, touchiness, rudeness, unkindness, grumbling at the demands of our flock, are all quite incompatible with this devotion to the whole Christ. So also is self-will, even when it wants to carry out its own rule of life despite the lawful demand of Christ's members. Perhaps it would help if we said that our rule of life is a programme of the service of Christ, which may only be set aside to serve Christ in some other way, but which must always be set aside when Christ clearly asks us for service elsewhere.

Complete Possession by Christ

To take but one example of the ambivalence that can be evident in this matter. Most priests

will only persevere in clerical studies by fixing some time for that purpose and forcing themselves to keep to it. They will have to be quite obstinate about it. Yet there are men who can get so wrapped up in their studies that all interruptions are most distasteful and they get quite annoyed if anyone makes any claim—however just or urgent — on their services that would interfere with their work. Either way, there is need for obstinate devotion to Christ; both in perfecting oneself as His member in the priesthood and in serving our neighbor as a member of the Mystical Body. A priest must belong completely to Christ and be ready to give himself always.

Not only must our programme for the day be arranged, but also that for our week. There is a sermon to be prepared, possibly more than one. It is essential that some day be set apart for that, preferably early in the week. We are not here discussing how sermons should be prepared; our own views on that question are not quite conventional, but we all agree that they must be prepared somehow, and most of us know that that will not be done unless we have pre-arranged a day and a date for the purpose. Saturday is definitely *not* the day. And the priest who always preaches *ex tempore,* no matter how "successful," will have a lot to answer for. If he can preach a good sermon on the spur of the moment, he can preach a better one, and a much more effective one, after making some proper preparation.

Such a methodical planning of our day and our week may seem burdensome. It might even seem to be harmful by repressing a certain spontaneous activity that can be so energetic. Yet appearances in that case are deceitful. "Spontaneous spirits" in a long-distance race will soon put an end to any hope of finishing the course in good time. The steady pace is what breaks the record. This is just as true of our clerical life. A priest has so many things to do that he could do none of them with the easy mind and the undivided attention that each of them needs if he had to be continually worrying about the others. The only way is to make our decision once and for all, giving all or each duty its due time, and then ceasing to worry about it. *Age quod agis!*

This is true of mere natural efficiency. It is much more true of our supernatural life. It is difficult enough to devote all one's energies to any task and still be recollected in and with God; but it would be impossible to do so if we were needlessly uncertain as to what we really should be doing at this particular moment. A time-table properly arranged will facilitate not only our work but also our union with God—and this latter is the one and only principle of all supernatural fruitfulness.

N. O. D. L. Notes

Mr. William C. Smith

That Supreme Court decision

ON March 29, 1948, the Supreme Court of the United States handed down a decision on a case brought before it from the New York State Courts concerning a conviction of a newsseller who had violated the New York Statute forbidding the sale and distribution of magazines principally made up of criminal news or stories of bloodshed or lust, so massed as to become vehicles for inciting violent and depraved crimes against the person.

The Statute in question was declared unconstitutional because it is "vague and indefinite."

The newsdealer, Murray Winters, was convicted in 1943 of a misdemeanor under this statute for having had for sale a magazine, *Headquarters Detective.*

Integral to the reversal was the statement that the statute in question was in violation of the Fourteenth Amendment to the Constitution of the United States, regarding freedom of speech and press. The Justices pointed out that the "principle of free press covers distribution as well as publication" and that the statute does not give fair notice of what acts will be punished.

The Justices admitted that: "Though we can see nothing of any possible value to society in these magazines, they are as much entitled to the protection of free speech as the best of literature."

"They are," the Justices continued, "equally subject to control if they are lewd, indecent, obscene or profane."

The decision then points out that the statute in question in its first sub-section prohibits the distribution of obscene or indecent publications in the usual sense, but the lower courts interpreted the present magazines as being indecent because they "massed" stories of bloodshed and lust to incite to crime.

"It does not seem to us," the opinion continues, "that an honest distributor could know when he might be held to have ignored such a prohibition. Collections of tales of war horrors, otherwise unexceptionable, might well be found to be 'massed' so as to become 'vehicles for inciting violent and depraved crimes.' Where a statute is so vague as to make criminal an innocent act, a conviction under it cannot be sustained."

The State statutes which fall because of this decision are those containing similar legislation. The States are the following: Connecticut, Illinois, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Mon-

tana, Nebraska, New York, North Dakota, Ohio, Oregon, Pennsylvania, Washington, and Wisconsin.

There are certain statutes in the following states which may or may not fall by reason of this decision: Colorado, Indiana, South Dakota, and Texas.

The Distribution of Questionable Literature

Now as to the relationship between this decision and NODL.

In the first place, NODL has never, in its Code, found as objectionable any magazine by reason of the "massing" of gruesome pictures. In fact, the Code has no provision concerning mere gruesomeness. The Code limits itself to finding as objectionable pictures which are offensively sexy, or stories wherein crime or the criminal are glorified.

Thus, so far as the Supreme Court decision is concerned, there is nothing at variance with NODL's stand.

However, the decision is quite insistent upon the question of protecting "freedom of speech and press," and seems to open the door wide not only to publication but to *distribution* of literature of a questionable character since, as the decision stated, distribution is also a part of freedom of speech and press.

It weakens, not directly, but by a subtle indirection, the power of a state's attorney to obtain a conviction on the basis of publishing or distributing objectionable literature, since it will cause jurists in general to regard any such stoppage of publication or distribution as a violation of freedom of speech.

Its insistence, too, on the "vagueness" of the statute in question will, I think, render it more difficult to obtain convictions on the score of obscenity, lewdness, etc., all words of the law. In a sense these words in a statute could be construed as being "vague," and if "vagueness" is a criterion of the unconstitutionality of a law, then soon the words obscene, lewd, lascivious, etc., may be considered so vague that nothing will be considered obscene.

The decision, then, does not weaken NODL's stand on what constitutes an objectionable magazine, but, since it will tend to hinder the obtaining of convictions of the law, NODL will receive less indirect support from the law than it at present receives. A publisher knowing that there is a law on the statute books, even if not currently invoked, is more careful about what offends the NODL Code than he will be in future if he knows he can wrap this decision around his publication and claim that his freedom of speech and press is being violated.

It would seem, then, that NODL or some other agency ought to work towards a form of legislation in various states that would tend to be operative but without violating this decision of the Court.

Magazines Disapproved

BY THE

National Organization for Decent Literature

May, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories

Sermon Suggestions

For the month of May ✠ *J. F. Noll, D.D.*

The Fourth Commandment

MAY 9

Honor thy Father and thy Mother

This Commandment requires children to love, honor and obey their parents whenever these do not order them to do things that are sinful; and requires parents to rear their children as children of God, to provide a Catholic education for them, to set them good example at home, to correct their faults, and to guard and protect them against moral danger.

Parents not only hold the place of God in relation to their children, but children owe them more than they owe anyone else excepting God. Parents are co-creators with God of every child born into the family and therefore they must cooperate with God in directing their children to so live as to attain eternal happiness.

(1) J. Edgar Hoover, Chief of the "G-Men" of the United States, never ceases to blame the home for the waywardness of so many children, and of so many young men and women who get into trouble with the law. He has often praised the Catholic Church's policy of teaching religion along with secular subjects in education, and has also praised the Church for her insistence that children should obey their parents rather than parents obey their children.

When Almighty God gave the Commandments He added these words to the Fourth Commandment: "that it may be well with thee and that thou mayest live long on the earth." Because parents represent the authority of God in the home, God promised a long life to those who would "honor their father and mother." Those who truly love their parents will not hurt their feelings, and certainly do nothing which will bring disgrace on them. Young men and women today, who work and earn money, should use most of it for the support of their parents if the latter should need it. Children will never be able to repay their parents for all the money spent on them from babyhood up to the time they go to work.

People of other nationalities are much more considerate of their parents than Americans. Millions of foreign-born who now live in our midst, but whose parents are still in Europe, send home most of their earnings.

(2) You honor your parents when you try to be a credit to them, when you seek to enjoy the respect and confidence of others, and when you are very careful not to injure your own reputation by unbecoming behavior.

In other days, young men and women sought the advice of their parents before they became engaged to marry. Father and mother may be regarded as old fashioned in many respects, but they know a great deal more about married life than do their "educated" children. They have gone through the mill; they have endured many hard knocks; they could tell you what particular trait in one's char-

acter is the cause of much domestic trouble. Today youths seem to think that their marriage is none of their parents' business, and often strive to keep their engagement and marriage secret. It is certainly not the way to earn God's blessing on it—lacking which it will never be happy.

(3 The State Parole Officer for Indiana recently expressed her conviction that there would be no problem-child if parents demanded implicit obedience from their children from infancy until the child was turned over to the school quite a perfect child. Having had to learn obedience when it was two, three and four years old, the child will have no difficulty in obeying the teacher, in meeting the requirements of school and recreation discipline.

Some of you may have observed how disheartened your mother becomes when your little brother or sister will not obey, or will even answer her back. But you may be partly responsible for this attitude on the part of your little brother or sister, because you did not treat your parents with respect, because you do not obey them.

The law which requires children to obey their parents, and parents to meet their obligations to their children, also requires both children and parents to obey their spiritual and temporal superiors. They should cultivate the habit of being respectful to all authority.

Conclusion: If you would hope ever to occupy responsible positions, you must learn to obey, to have respect for the views of others. You are acquainted with the proverb which reads: "He is not fit to command who has not first learned to obey." Therefore, for your own good, learn to discipline yourself, and for the good of your younger brothers and sisters, set them an example of obedience, reverence, respect and love for your parents.

The Fifth Commandment

MAY 16

Thou shalt not kill

God is the Author of life, and, therefore, He alone is justified in taking it. The murder of another is permissible only in self-defense or in a just war. Not all war are just, but when a nation is attacked such as ours was on December 7, 1941, citizens are, in conscience, permitted to fight the attacking enemy. Our government, however, recognizes "conscientious objectors."

(1) The State, of course, has the right to take the life of a criminal, especially one who murders another, but no individual may take it upon himself to kill even a criminal, unless he be first attacked. Physicians have no right to take the life of an unborn child and, of course, a mother may not approach a physician for that purpose, for she would cooperate in the murderous act of the physician. Neither may a physician administer a drug to bring about an earlier death of an invalid. There are some people who advocate this latter practice and call the process "euthanasia," or "mercy killing."

Not long ago forty Protestant clergymen signed a statement in which they advocated a painless

death for one who is suffering from an incurable and lingering illness and wants to die. Among these clergymen were men who hold high positions in their own particular churches. In their statement they declared: "In our opinion voluntary euthanasia under the circumstances mentioned should not be regarded as contrary to the teaching of Christ, or the principles of Christianity."

Both the Old and New Testament Scripture is against these clergymen, as well as is the natural law and moral code accepted by Christians throughout the centuries.

You will recall that King Saul asked a young man to put him out of his misery "for anguish has come upon me while my life is yet whole within me." When this young man reported to David what he had done, David ordered one of his servants to kill that man.

(2) Just as one may not take the life of another, so he may not mutilate the body of another nor injure him seriously. There are people who advocate sterilization, in order to prevent the birth of mentally-defective children, but no man has a right to mutilate the body of another against his will. It is scientifically erroneous to teach that a mentally defective man or woman is sure to have a mentally defective child. Statistics are all against that theory. A mentally defective child here will not be that in the other world, where alone life counts. Hence the life of even an imbecile, made eternally happy, is not a failure.

Now, every Commandment forbids more than the actual words imply. Hence, everything that leads to murder, such as anger, fighting, quarreling, revenge, hatred, envy, are forbidden by this Commandment. No one kills another when he is in a good mood, but rather when he is angry and loses control of himself.

(3) You have not the right over your own life, and hence suicide is mortally sinful, and things which seriously injure your health or are sure to shorten your life are forbidden. Excessive smoking, drinking, the use of narcotics and gluttony, are all sins against this Commandment, although each separate act would not necessarily be grievous. Drunkenness, which destroys the use of reason, gives scandal, etc, is mortally sinful.

The spirit of the Fifth Commandment calls for charity instead of hatred, patience instead of anger, good will instead of bad will; and those who will practice these virtues will aways have a calm and unruffled mind, will not provoke another to anger, will command the respect of everybody, and, whether at home or out of it, will spread peace and good cheer. There is no one so despised as the one who cannot control his temper, who attributes wicked motives to others even when they do good, who is always ready for an argument, who makes life in the home miserable.

Should a youth of that description get married, he or she is sure to make life unbearable for his or her married partner.

Conclusion: Try, therefore, to cultivate a pleasant and cheerful disposition. If you will do this, you will make yourself universally respected, and you will never sin grievously against the Fifth Commandment.

The Fifth Commandment

MAY 23

Quarreling, Anger, Scandal

To do injury to the soul is a more grievous sin than to do injury to the body. Homicide, grievous as it is, does not necessarily touch the soul, and our Divine Savior asks us to "fear not those who can destroy the body, but rather those who can destroy both the body and soul into hell." Parents often are guilty of that kind of a sin, and so also are those who do everlasting injury to each other under the pretense of love; so does the scandal giver.

(1) No one does injury or violence to another except under a spell of anger, and that is why anger and revenge and envy and jealously—which often lead to homicide or to the injury of another, are sins against the Fifth Commandment. Cain killed his brother Abel out of a spirit of envy and jealously. Many a murder has been committed following a quarrel which, in turn, was occasioned by anger or injured pride.

Many a youth has left home because he became tired of listening to frequent quarrelling and abusive language. The home should be a place of peace.

Parents should strive to make homelife happy for their children, and not drive them elsewhere for the enjoyment of a little peace and comfort.

There are those who, because of nervousness or other reasons are easily irked. This tendency towards quarrelling or anger is itself not a sin, but such a person is still obligated to use every effort to check that tendency at least out of consideration for others.

St. Paul tells us that we should, as far as possible, be at "peace with all men" and he lists contentions, wraths, quarrels as things which will keep us out of the Kingdom of God (Gal. V, 21).

(2) Anger is listed as one of the capital sins, not because it is one of the greatest sins in itself, but because it often leads to very serious crimes. The person with a bad temper makes himself odious to everyone acquainted with him. Bad temper in a wife or husband is the most frequent excuse alleged before the Court to justify civil divorce. It not only spoils the happiness of the home, but destroys the peace of mind of the party who is guilty. It betrays a bad disposition which repels others, just as a cheerful disposition, a pleasant humor attracts. Even if the disposition to anger were no sin at all, every one should try to fight it, because it makes the offending party, as well as the offended, miserable.

When one is angry at another he usually nurses the ill-feeling, and wishes evil to the object of his anger, if he actually does not do harm to him.

An evil temper can be conquered only by the advice given by St. Paul, namely, "not to return evil for evil, but to overcome evil by good" (Rom. XII, 20). Kindness and charity are the marks of a gentleman, while meanness and abusive words invite disrespect—even apart from the sin of the same.

(3) Scandal might be defined

as any word, deed, or omission which set bad example to another, whether it actually leads him to sin or not.

Christ Himself spoke more vehemently against scandal than against anything else. He said: (Matt. XVIII, 7): "Woe to that man by whom scandal cometh. It were better for him that he be drowned in the depths of the sea." On the same occasion he said: "If thy eye scandalizes thee, cut it out; if thy hand or thy foot scandalizes thee, cut it off."

Bad example set by parents to children is scandalous, for they will even unconsciously copy it, and by acting in the maner of their parents or older brothers or sisters, will show the same bad example to others.

Parents scandalize children today chiefly by having in the home novels and magazines which are salacious; when they themselves do not dress modestly; when they drink immoderately; when they neglect their prayer; when they receive the Sacraments very infrequently, and even more so, of course, when they miss Sunday Mass or are given to cursing or lying. They actually become slow murderers of their children's souls. Christ refers to them as those who "shut the Kingdom of Heaven against men" (Matt. XVII, 13).

Conclusion: Just as people should be very careful not to set bad example to another, so they should not justify their misconduct by saying or thinking that they are not alone in speaking or doing this or that. Every Catholic is a follower of Christ and even a soldier of Christ. His plain duty is to set **good** example, to wean friends and acquaintances away from practices that are sinful. Every Catholic should try to be an apostle for the right, even if all others were given more to serving the devil than God.

The Fifth Commandment

MAY 30

Birth Control

You hear much about Birth Control nowadays. You hear certain people advocating it and your Church condemning it.

The Church does not condemn it in the sense that she requires married people to try to have many children. She requires no such thing. She only warns them that they sin grievously against God's and nature's laws when they resort to means designed to prevent conception. Hence it is God, who actually condemns it, the Church merely representing Him.

Birth Control might more properly be listed as a sin against the Sixth Commandment, but we think of it here as allied to abortion, which is murder and therefore a grievous sin against the Fifth Commandment. Birth Control prevents God from conferring life, and abortion takes it after it is conferred.

Parents have a right to space their children by self-control, but in no other manner.

(1) "Planned parenthood," another name by which the advocates of Birth Control carry on their campaign, and by which they mean the spacing of children according to an agreement between husband and wife, is theoretically permitted

if the couple will follow the self-control principle. But those who advocate "planned parenthood," pagan-minded, and knowing nothing about the support given by grace and the Sacraments, do not think of self-control, but rather of the use of artificial things designed to prevent conception.

The judgment of the world's best physicians, in every country, has denounced birth control practiced in that way, not only as a sin against nature, but as something physically harmful. They also point out that those who practice birth control are the ones who most frequently resort to abortion because, discovering that the artificial devices often fail, they still do not want a child conceived. Abortion, of course, is nothing short of wilful murder, and tens of thousands of women lose their lives each year by having their child killed before birth. Practically all others suffer terrible consequences from the attempt.

(2) Unless every married couple has at least three children, according to those who are engaged in nothing else than the study of birth and death statistics, the population of a country will not grow at all. There are only seven points difference per 1,000 people between the birth rate and the death rate, and when we consider that many young men and women remain unmarried, that many women cannot have children, that numerous children die at an early age, you can readily see why at least three children per family are needed.

Those who truly believe in the destiny of the human child, namely, life everlasting with God, would never deliberately try to remain childless. Christian parents do want to be instruments in God's hands to make eternally happy whatever children God should choose to bring into the world through them.

Oftentimes the advocates of birth control pretend that they have love for the poor and wish to relieve them of the trouble and of the expense of a family. But, as a matter of fact, the ones who follow their advice are not the poor people. Wealthy people, people who belong to the professions, and people who want to be a part of the "social set" are the ones who principally follow their advice. These could well afford to have children, but regard them as a nuisance, as standing in the way of their own worldly ambitions or pleasures.

People who get married are expected to accept the responsibilities of marriage.

But probably the principal reason why most young married couples do not want children is that they do not expect to remain married—and that means that their marriage has not been the result of true love. God made marriage indissoluble, and, therefore, any agreement on the part of a young couple to "just try it out," even if they were married by a priest, is no marriage at all—which means that they live in the state of sin.

The most impelling reason for a Catholic to marry a Catholic is that one could trust the other to remain faithful throughout life, and that the blessing which God bestows on a true marriage would go out to them. A Catholic who

marries a non-Catholic is never certain of his (her) continued fidelity, because even if he (she) signed an agreement to accept the Church's teaching on the lasting character of marriage, he (she) may not live up to it. If divorces were rare, we might assume that nine times out of ten the non-Catholic would be reconciled to a permanent union, but since, in cities, one out of every three marriages ends in divorce, and since these marriages are chiefly marriages between two non-Catholics, you can judge for yourself whether the average non-Catholic will accept marriage in the way that God has ordained it, or whether he (she) will be cautious not to cultivate a love for someone else.

If you do not love your Church as the bride of Christ; if you do not love her because of her interest in your spiritual welfare from the cradle to the grave, you should cherish and love her for her interest in your lasting temporal and material welfare. She has the wisdom of the ages, her attitude has the backing of the most noted physicians and sociologists in the world. Those who oppose her attitude towards marriage are equally opposed to God because the Church's attitude has been ordered by God Himself.

Those to whom our country owes most were children of large families; if their parents had practiced birth control they would never have been born. There were ten children in the Thomas Jefferson family; ten in the Benjamin Franklin family; twelve in the Madison family; fifteen in the John Marshall family; eleven in the General Pershing family; there were six in the Washington family; and eight in the Nancy Hanks family, which gave us Lincoln. The world would not be in possession of its best literature, of its best music, if parents of these writers and composers had practiced birth control. There were eight in the Shakespeare family; twelve in the Walter Scott family; twelve in the Tennyson family; eight in the Charles Dickens family; nine in the Carlyle family; eleven in the Washington Irving family; twelve in the Fenimore Cooper family; eight in the Longfellow family. There were twelve children in the Beethoven family, and twelve in the Haydn family.

Conclusion: You have read of polls taken by Gallup and by the publishers of some magazines, which disclose that most women in the United States favor birth control. It is always emphasized that the majority of Catholic women also favor it. However, there is always a "catch" in the questions submitted, so that the people are not able to answer more than "yes" or "no." Catholics have a right to believe in birth control according to a self-control policy. But a majority vote does not make anything right which God has declared to be wrong; a majority vote can never change a law of nature, no matter how that law may be disliked.

Always remember that most new movements are based on pure materialism, and that many of them are part of a Communistic program to destroy not only faith and morals, but to destroy the English speaking nations through a steady decline in the birth rate in those nations.

The Sixth And Ninth Commandments

JUNE 6

Thou shalt not commit adultery
Thou shalt not covet thy neighbor's wife

The Sixth and Ninth Commandments are very closely related. The Ninth forbids one wilfully to dwell with pleasure on immoral thoughts, or to desire the things which are forbidden by the Sixth. The Sixth Commandment forbids exterior sins against purity and chastity, and the Ninth, interior sins. Holy Scripture tells us, and experience bears it out, that acts committed externally are first thought of internally. That is what makes them wilful and deliberate, and hence make them grievously sinful.

(1) Like the Fifth Commandment, the Sixth forbids more than the mere words imply. It forbids unfaithfulness on the part of a married person, which is called adultery; and forbids all acts of impurity whether with oneself or another. It also forbids immodest looks, the exposure of one's nakedness, immodest language, smutty stories, jokes, or illusions. It forbids the reading of things which are concerned with the immoral conduct of others, and everything which has a tendency to excite passion.

Impure thoughts and desires which are not wilful are not sins. If an effort be made to dispel such thoughts or desires after one becomes conscious of their presence in his mind, instead of committing a sin, that person earns merit. Every victory, or even every effort to win a victory, is a praiseworthy and meritorious act.

Of sins against the Sixth Commandment St. Paul (Gal. V, 19-21) says: "The works of the flesh are manifest, fornication, uncleanness, immodesty . . . I foretell you that they who do such things shall not obtain the Kingdom of God." Remind people of this utterance of St. Paul when they tell you that your Church is too strict. It is God, and not the Church, Who forbids these things.

The Ninth Commandment forbids wilful unclean thoughts and desires. Christ pointed out the sinfulness of wilful unchaste desires when he said "whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart" (Matt. V, 28).

(2) Enemies of the Catholic Church hold that she will not even allow her youth to be instructed on the subject of sex, but this is not true. There is nothing sinful in sex itself. On the contrary, the Catholic Church holds it to be something sacred and holy, ordained by God Himself for a purpose that may bring eternal benefit to others.

But the Catholic Church takes a very decided stand against treating this delicate subject before groups of people or even in the classroom. She objects to having public school teachers, who may be atheists, or Socialists, or Communist-minded, or unclean-minded, teach that subject.

Every decent parent is against the circulation of magazines which deal with sex stories, or with books advertised in these magazines. Many publishers try to

convey the impression on people that sex is the only thing that matters for the one purpose of circulating these books more widely. Every reliable authority—and most of them are reputable non-Catholic physicians and sociologists — holds with the Catholic Church that the best way to prevent sex obsession is to divert the mind entirely away from it. You do not cure the intemperate man by urging him to drink more.

(3) Many books on sex, and most of the magazine stories which deal with the subject, are written by those who would like to see the moral sense of the nation destroyed, in order that people might lose interest in religion and become better disposed for the acceptance of Communism. Frederick Collins wrote a series of articles for Liberty a few years ago, in which he proved that most "sexy" periodicals have a very definite Communist connection. A New York lawyer recently said that nearly all the stories appearing in the Story magazines, are written by immoral-minded people who live in a colony not far from New York City. He also declared that many of these people are Communists. Some magazine publishers print the stories as they are presented, and others have them re-edited. The former are on the disapproved list of the National Organization for Decent Literature.

Conclusion: The way to overcome any tendency to be impure is to strive to live purely. With the avoidance of occasions of sins and the help of the Sacraments the Sixth and Ninth Cmmandments should create no problem for you. During courtship avoid familiarities, and secret meetings where the devil uses his best effort to cause your fall.

Never consult a psychiatrist on a sex problem. Your confessor will help you much more, at no cost, and he can restore a serene mind to you.

From Decorative to Functional

A few years ago Mr. and Mrs. J. B. Lay of Dallas, North Carolina, were building their home. Mrs. Lay decided on a cross above the street door. This seemed a strange choice, for the cross seldom appears outside buildings that are not Catholic churches, and the Lays were not Catholics. A year ago the Lays and a next-door neighbor were received into the Church. Then they built an extension to their house to serve as a chapel, and last October the room was dedicated as St. Vincent's Chapel, to serve the Catholics of Dallas with Mass. The cross over the doorway now has a consecrated purpose.—**Information.**

If we wanted to know anything about communism, the communists would send us an abundance of their literature free; it is unfortunate that when any inquirer wishes to know one of the doctrines of our Faith, he has to pay a dime for it.—**Fulton J. Sheen.**

Book Reviews

The Epistles As I Know Them, by The Reverend Winfrid Herbst, S.D.S., Benziger Brothers, Inc., N. Y., 1948, pp. 251, $4.75.

THIS latest work of Fr. Herbst will be of particular interest to readers of **The Priest** who have appreciated his several articles in its pages. It is a commentary on the Sunday Epistles verse by verse based on the celebrated **Commentaria** of Cornelius A Lapide but personalized by the author's own reflections.

Parish Priest Among the Saints, by Walter Gumbley, O.P., the Newman Book Shop, Westminster, Md., 1948, pp. 90, $1.50.

Henri Gheon in his **Secret of the Cure d'Ars** relates that the saint was "terrified to learn that in the long roll of the ages not a single parish priest had been raised to the Church's altars as a saint . . . not the shadow of one." Otherwise he would have been the "happiest of priests, were it not for the thought that I must appear before the tribunal of God as a parish priest."

Father Gumbley in this inspiring little book shows how mistaken the holy man was, how needless his fears, by sketching the lives of thirty-two parish priests who were canonized or beatified, most of them members of the secular clergy, a few of them religious. Of course the list is not exhaustive, the **Acta Sanctorum** of the Bollandists runs to seventy volumes. How many others have never been raised to the honors of the altar who have yet practised heroic sanctity no one dare speculate. In this connection one thinks of Cardinal Vaughan's Introduction to the **Life of St. John Baptist de Rossi.** Newman Book Shop would do us all a favor in reprinting that, too.—G. J. G.

BRUCE has reissued two works, which we would like to call to your attention. Quite different in purpose and aim but each in its own way worthy of further popularization, they are both standard, both eminent achievements. Dr. William Doheny's **Canonical Procedure in Matrimonial Cases** (Formal Procedure) (Vol. 1) is a must for Canon lawyers, and, of course, recognized as such. Bruce now brings it up to date in a new and larger revision, with complete citations of all the published sentences of the Rota. The second work, a slender volume, has apparently been a standard consistent favorite since it was done into English by The Reverend Donat Talbot. We ran across it many years ago in its original French version as **La Vraie Vie** by Victor Many S.S. It was called to our attention in a Dogma class as a valuable aid to a vitalizing of the tract on Grace, as a most helpful manual for the preacher who must bring his people to a knowledge of the role of Grace in their lives. We feel satisfied in contenting ourselves with the appraisal given in a Foreword by His Excellency Bishop Shaughnessy; it is indeed "a most interesting and inspiring treatment of this presence of God within us, which is the greatest of all possible marvels (**The Marvels of Grace,** by Victor Many, S.S., $1.75).

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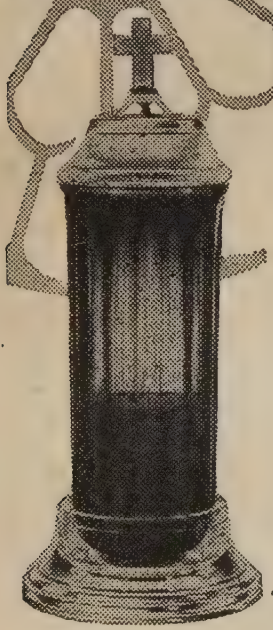

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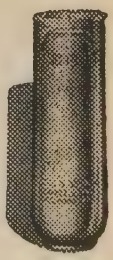

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THE DECLAN X. McMULLEN COMPANY, INC.
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is Seumas MacManus's **Rocky Road to Dublin** (Devin-Adair). MacManus it seems to us, has no equal as an expositor of the Irish way. This hardly veiled autobiography with its lovely Irish-English prose and its gifts of sympathy and simplicity will prove a rare delight. If you haven't yet read it, get it immediately, and settle back for a genuine treat. You'll be humming "The Wearing of the Green" before you know it—even if your name is Gustafson!

Any Saint to any Nun (Kenedy) is not only for nuns. It consists of letters selected and arranged by a Benedictine of Stanbrook from the Fathers and the great spiritual writers. The idea was original and it has led to a happy result. Once more one is struck by the eternal relevancy of truth: St. Augustine writes to the mother of a novice in words one might well copy in 1948; St. Boniface consoles a friend in the tribulation of old age with thoughts that would be as effective today. The priest will enjoy this work, too; the title is naturally misleading from his point of view.—G. J. G.

The Song of the Church, Marie Pierik, Longmans, Green and Co., New York, N. Y., 274 pp., 1947.

A BOOK which treats the liturgical music of the Church in relation to its place and connection with the development of the liturgy is a boon to the general reader and student of Church Music. Such material is not readily at hand nor is it assembled under one cover. This book, seemingly, was written with this in mind, for it surveys the eras of Greek and Byzantine music and the organization, development, and disse-

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mination of Gregorian Chant as well as the 19th century revival. Hymnody receives a fairly lengthy consideration and a final chapter is concerned with the "Trinity of the Chant," its melody and rhythm in relation to the text. The copious documentation indicates the serious intent of the author as well as the numerous hours spent in research. It is for this reason that one feels hesitant in calling attention to some features that limit its usefulness.

The numerous citations lose some of their force as they lean heavily on the works of Gaevert, whose theories and findings would be questioned in some respects by present-day scholars. The chapter on Greek music, for example, confines slightly more than one-third of its 45 references to this author. References to the more recent studies on Greek music as well as those on Byzantine music are not listed. Likewise the chapter on Hymnody seems to have passed by some of the more recent and easily accessible studies. A perusal of the index, which seems quite complete, shows no reference to the Credo and Sanctus. Furthermore the St. Augustine of the fourth century is confused with the St. Augustine of the sixth century and his mission to England (page 105—not 106); Peter Wagner appears also as Wagner of Fribourg. More serious than any of these is the restrictive view of the Chant which is limited principally to the works of Dom Pothier and Peter Wagner. Nevertheless, there are many valuable pages and the student can supply some of the omissions and more timely views of the subject from the pages of Reese's **Music of the Middle Ages.**— J. V. H.

Currente Calamo

Continued from page 326

quirers for their course of instruction.

A fourth point of significance is the use of educated lay men and women in the instruction of inquirers. The study features the work of George M. Reichle, a former instructor of public speech at Notre Dame, who personnally instructed 41 officers and enlisted men during his service with the armed forces and who had the happiness of seeing each of the 41 instructees baptized and received into the Church.

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'The Prince of Darkness'

IT isn't often that we write a fan-letter. Such frippery, when it happens, is the result of something that has given us huge pleasure, in combination with a vacant minute, a full stomach, and the right glandular chemistry. We might add that the phenomenon occurs generally at eleven in the evening. The next morning we tear the letter up.

One that survived this early-morning reaction was a note of thanks to J. F. Powers for his excellent stories in **The Prince of Darkness.** The title story is about a frustrated curate, the last of his class to be stuck without a parish. J. F. turns a sharp light on the man's thoughts and aspirations, but the net impression — and it pervades the whole book—is that the author really reveres the priesthood. Nothing in the book could be called unkind. It's just a matter of shrewd observation distilled by an excellent reporter. You may see yourself in "The Prince of Darkness"—or an acquaintance. Other stories take up the housekeeper problem (in a hilarious way), the veddy aristocratic monsignor and his sincere stumble-bumbling curate, the efficient but more or less heartless pastor, etc.

We wrote to Mr. Powers to ask him how he ever got such an insight into priestly attitudes and problems.

"I assure you," he wrote back, "that whatever I seem to know is only the natural result of some old friendships with priests, and that I've not even had the experience of a day in a seminary. Given an-

other life or two, I think that would be my choice, however."

Right now he's married and has a family.

The Kinsey Report

ON the surface, it looks like an elephantine Ph. D. dissertation with its charts and graphs and objective language. Unfortunately, **The Sexual Behavior of the Human Male** is currently the **Forever Amber** of the scientific field and we are told that shop-girls are drawing six dollars from their savings accounts to provide themselves with a copy of the Report. Despite the scientific garb, there's dirt in the book sufficient to make it an occasion of sin for practically anyone who handles it—priest, physican, or layman.

We were interested to see Msgr. Matt Smith, of **The Denver Register,** wade right in and give the thing a good going-over in his "Listening In" column. For ourselves, we haven't yet been able to make up our mind on whether or not to discuss it in **Our Sunday Visitor.** There's a certain danger in calling such a book to people's attention by even an unfavorable notice and, besides, the furore is gradually subsiding among the curbstone and high-school scientists.

We have in this book a striking proof of the fact that original sin is universal. That's all we could see in it. But many intellectuals are taking the stand that inasmuch as sexual sin is so widespread (as if we hadn't known it!) let's make it legal! And they're speaking of moral law as though

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it were declarative rather than imperative. They're all for doing away with the legal sanctions currently in force against sexual misconduct. They're putting the cart before the horse. The law leads human conduct; it doesn't follow it—otherwise it isn't a law so much as it's the statement of a statistical average.

Radio in Waynesville, N. C.

LAST fall we got a letter from Fr. Ambrose Rohrbacher of Waynesville, North Carolina. It seems the local radio station had given him several 15 minute periods each week. (As of last February, the Catholic Church is on the air eight times a week in Waynesville.)

Anyway, Fr. Rohrbacher asked if we couldn't come down and give a little talk on the air. We couldn't. Well, couldn't we make a transcription and send it down? He would pay the bill. We did, and he did. It took only half an hour one day to step into a recording studio and read a little talk into a microphone.

But we began wondering how long this had been going on and who all was involved. It only started last fall, but you should see the list of people who have been co-operating. The man has had practically everybody talk for him excepting Therese Neumann:

John A. O'Brien, Dorothy Fremont Grant, Gerald Vann, Francis J. Connell, C.SS.R., Kurt von Schuschnigg, and Bishop Hunt, to name only a few.

Coming speakers include James Aloysius Farley, Bishop McDon-

Currente Calamo

nell, Joan Leslie, Father Gannon, S.J., Bishop Griffin of Springfield, and Bishop McGuinness.

It's no wonder the people down there are listening!

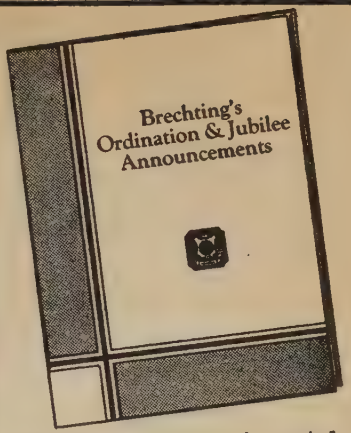
"I am enclosing a list of the speakers," Fr. Rohrbacher wrote, "of them, 75% have sent transcriptions, 20% made personal appearances, and 5% speak by proxy. The expense of the recordings was defrayed either by the speakers themselves or by benefactors who earmarked donations for that purpose. There is no expense involved for our parish."

We hope Father isn't discarding those transcriptions. Whoever could get them from him would have a fine backlog for a 15-minute local program on some other station.

'Eliminate the Negatives'

A FEW weeks ago, Father Cornelius McGraw sent us a fistful of the most attractive leaflets we've seen in a long time . . . simple little folders, but smartly printed in striking colors, blue, red, orange, and green. "It's a fact," the cover says. "The Catholic Church is the largest denomination," says page 2. "It has 400,000,000 members in the world . . . over 25,000,000 members in the United States. . . It is the Church Americans prefer" . . . page 3. "For further information visit or write St. Michael's Mission Center, Paintsville, Kentucky, or any Catholic Priest" . . . back cover.

So we did just that. We wrote to Father Joe Wimmer who, in his modesty, was a little surprised at our enthusiasm.



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"I have never had a course in advertising," he wrote in reply, "but I have observed these points about modern advertising methods.

"1) No business concern would mention a competitor by name. Can you imagine Ford telling the public that he has made more cars than Plymouth, or Chevrolet, or any other make? That would only advertise the Plymouth and Chevrolet.

"2) Advertisements are short and to the point. No arguments, just the statement: 'Ford is out front.'

"3) You never see an ad answering objections. Has Ford ever spent money objecting to the term, 'Tin Lizzie?'

"My purpose then was to bring the name 'Catholic' before the people and couple it in each instance with something good. Apologists who answer objections only couple the Church with odious ideas. Let's try ignoring the objections and start advertising our good points. And let's not advertise the competition.

"We are faced with a wide variety of public on whom to work, but the one safe approach to all of them is the positive. Keep pounding them with truths in short catchy phrases, until they finally come to believe if only from seeing and hearing them so often. That ought to work no matter who they are or where they live."

Father Wimmer sent his ideas to Bishop Mulloy for an imprimatur and His Excellency was so impressed that on his own initiative he sent them over to Fr. John Forest of the St. Anthony Guild in Paterson. Fr. John did a beautiful job on layout and typography,

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but apparently publication was not included in the deal.

We certainly think these leaflets deserve wider distribution. Although we have no idea of their cost in quantities, we know they are just the thing for racks in bus terminals and other public places.

"The Catholic Church is the largest Church in the United States . . . over 25,000.000 members (the Church Americans prefer). . . The Catholic Church is the largest Church in the world (400,000,000 members)."

"The Church Americans prefer" . . . we love that phrase!

To Change the Climate

"IN January of 1946 the National Association of Manufacturers came out for the removal of price controls"—thus **The Catholic Worker.** "According to Holcombe Parkes, an NAM vice-president and Director of Public Relations, they had run into a blank wall. The feeling of the American public and Congress was against price control removal. It was necessary for NAM to buy up the newspapers and radio services of the nation to reverse American opinion. That they used these means successfully, read Parker's own words.

"'Radio through the NAM regular network programs and through dozens of special broadcasts by industrial leaders, reached millions of families in their homes. Between January and October we had 26 national network broadcasts dealing with price control.

"'A total of 62 press releases were devoted to this subject in the same period. Hundreds of thou-

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sands of booklets were distributed in every state of the union. Our periodicals for community leaders carried our price-control story by means of some 50 stories and cartoons. Speeches by the hundreds were made. . . By October—only eight months later—only 26% of the people were in favor of price control! Never in the history of the country has public opinion done an about-face in so short a time.' It was officially reported that about two and one-half million dollars was spent toward NAM's public-relations program."

We were much interested in The Catholic Worker's interpretation of these facts, of course, but we were even more interested in the public-relations angle. What would happen if we Catholics were to set in with capital to start a twelve-month campaign to change the national climate in our favor? The Knights of Columbus, with their paid newspaper inserts, have made a beginning which is already returning big dividends. If we all got to work and pulled together the way NAM is said to have done, the result would be spectacular—or is that adjective too modest?

Congratulations

HEARTIEST congratulations to Pat Scanlan and the members of The Brooklyn Tablet staff. April fourth marked the fortieth birthday of one of America's most influential and widely-read Catholic papers. His Excellency, Bish-

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op Molloy, however, doesn't leave us much to say about the subject when he characterizes his diocesan paper as a "creditably interesting, informative, and at the same time uncompromising vehicle of religious teaching, moral science, social justice, and truth." At least we can add Amen to that. We can also join him in wishing The Tablet "a constantly widening influence through a steadily increasing number of readers."

The National Shrine

BISHOP Noll tells us that we American priests have so far contributed in the neighborhood of $100,000 toward the completion of our National Shrine in Washington. The regulars have not been at all behind-hand with their offerings and pledges forwarded in the name of their several communities.

One noteworthy letter says, "In thanksgiving for a favor received through the intercession of Our Blessed Lady, I am enclosing this check for $100 and will do so each year till my priestly life is over. I promised our Blessed Mother that I would make this contribution each year to the erection of the National Shrine in her honor."

Another priest suggests circularizing the clergy with an annual letter—"They could give enough to get the building started," he thinks.

In two out of every three dioceses throughout the country a collection has already been taken up and another will be lifted in many a diocese on May 9—Mother's Day.

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lack of enthusiasm is really not that. It was understood from the beginning that $6-million or a dollar per family from every parish in the country would be collected in the course of a five-year campaign. Some prefer one big collection like that of Laetare Sunday, while others would rather have three, four, or five collections to aggregate a dollar a family.

The fact is, though, that our people may be in a better position to give right now rather than in three or four years, and that thought has stimulated hundreds of letters to the Bishops' Committee on the National Shrine urging them to "strike while the iron is hot."

Correspondence

Another One

Editor:

THROUGH school authority, I got permission to conduct religious instruction in all public and private schools within the borders of our parish. We have here a non-sectarian school with annual enrollment of several hundred students for the secondary grades. The students welcome the great and continuous flow of filthy reading matter that are dangerous to faith and morals, because there are no other papers to counteract them. Our local Catholic action was able to obtain a privilege of having a bookstand in the school library for Catholic books and magazines. This is of great advantage to the successful performance

of my task, for two reasons. Firstly, it helps students in the furtherance of their knowledge of the Catholic Faith. Secondly, it is a means of waging war against obscene and morally forbidden reading matter.

Please publish this appeal for reference books on Catholic Doctrines, and other pamphlets and magazines to supply the need of our bookstand. Even used books and other papers are welcome.

With my anticipated thanks for your attention, and prayers for the splendid success of **The Priest.**

Sincerely in Christ,

Rev. Juan T. Boado
Catholic Rectory
Cabugao, Ilocus Sur
Philippines

Results on Book Appeal

Editor:

IN the October issue you published my letter of appeal on behalf of the CIA (Catholic Intellectual Apostolate) of the Philippines. It certainly brought results! A few days ago we were able to ship 70 boxes of books to Father Tangelder, the Rector of San Nicolas College in Surigao, for distribution to the mission schools of his district. Since most of the 7500 books shipped came from the readers of **The Priest,** I believe that we all owe you and your kind readers a heart-felt Thank You!

The superior of the Surigao Mission, Father van Es, paid us a "flying visit" during the month of January. He certainly was amazed and deeply grateful for the pile of books that had come in for his mission. He promised that the 67 Missionaries of the Sacred

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Advertiser's Index

Alexian Bros. Rest Resort 392
Alston Studios 396

Blake, Thomas A. 395
Brechting Printing Co. 393
Burgess-Manning Co., The 391

Catholic Chorister, The 393
Catholic Information Society 398
Church Mart, The 397

Family Digest, The ..... Inside Cover

Grail, The 399

Herder, B. Book Co. 327
Huntington Laboratories, Inc. 321

Kenedy, P. J. & Sons 325

McMullen, Declan X. Co. 386
Mt. St. Alphonsus Bookshop 388

Newman Press, The 387
New York Bay Industries 389

Our Sunday Visitor ..... Back Cover

Pflaum, Geo. A. 359-60-61
Philosophical Library, Inc. 394
Ramstein, Rev. Matthew 389
Root, A. I. Co. 330

St. Anthony's Guild 391
St. Mary's Mission House 395
St. Philip Neri, School of 397
Sexton, John & Company 322
Sheed & Ward 328-29

Verdin, I. T. Machine Co. 326

Weston College Press 390
Westport Fibercraft Co. 323
Will & Baumer 385

Correspondence

Heart, now laboring in the Philippines, would remember their benefactors at the Holy Sacrifice.

Again, many, many thanks to you and your readers for the generous response to this mission appeal. May Our Lady of the Sacred Heart obtain for each one of you the choicest blessings of the Sacred Heart.

Gratefully in Corde Jesu,

Joseph E. Tidona, M.S.C.

Sacred Heart Seminary
Shelby, Ohio

Editors' Note:

We are very much gratified at the generous response of our readers—very much embarrassed at our inability to run all the appeals we have received. In these sad days their name has been legion! We have had to follow a policy of first-come first-serve.

Dear Editor:

I am a Catholic missionary working among pagans. I am the superior of this mission district. I have men but no money to do the various works in my mission. I have begun a building in the mission hoping in Divine Providence for help. I have incurred a heavy debt. Will you please help me? If you have a few Mass stipends to spare, I shall welcome it with gratitude. Besides the stipends, will it be possible to send me a small donation? May God bless you.

I am,

Yours very gratefully

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